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MONUMENTAL HISTORY

OF THE

ANTHROPOLOGICAL MUSEUM

OF THE

BRITISH MUSEUM

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BRITISH MUSEUM

WESTERN BRITANNICA

THE HISTORY OF THE

WEST INDIES

IN THE

WEST

MUSEUM BRITANNICUM,
BEING AN
EXHIBITION
OF A GREAT VARIETY OF
ANTIQUITIES AND NATURAL CURIOSITIES,
BELONGING TO
THAT NOBLE AND MAGNIFICENT CABINET,
THE
BRITISH MUSEUM.

ILLUSTRATED WITH
CURIOUS PRINTS,
Engraved after the ORIGINAL DESIGNS, from NATURE, other OBJECTS;

AND WITH DISTINCT
EXPLANATIONS OF EACH FIGURE,
By JOHN and ANDREW VAN RYMSDYK, PICTORS.

When *Cicero* went to consult the *Oracle* about his future Conduct in Life, he received for Answer,

Follow Nature!

" No more you learned Fops, your Knowledge boast,
" Pretending all to know, by reading most,
" True Wit, by Inspiration, we obtain,
" Nature, not Art, Apollo's Wreath must gain.

Mrs. A. BEHN,
in *Æsop's Life*, 7th Plate.



L O N D O N :

Printed by I. MOORE, for the AUTHORS, CHARLES-STREET,
ST. JAMES'S-SQUARE. 1778.

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Follow Nature!

"No more you borrow light, your Knowledge's loss,
"Is nothing all to know, by tracing up,
"That Wit, by observation, we obtain,
"Nature, not Art, Apollo's Muses must gain."

Mrs. A. BARR,
in Apollo's Life, 7th Plate.



L O N D O N :

Printed by I. MOORE for the AUTHORS, CHARLES-STREET,
St. James's-Square. 1778.



TO THE
Right Honourable and Honourable
THE
TRUSTEES,
OF THE
BRITISH MUSEUM;

THE FOLLOWING
Antiquities, and Natural Curiosities,

Are

Most Humbly

Inscribed

By the Author.

TO THE

Rt. Hon. Fred. (North) Lord North, LL.D.

First Lord of the *Treasury*, Chancellor of the *Exchequer*,
Lord Lieut. and Cust. Rotulorum of *Somersetshire*, Chanc. of the
Univerf. of Oxford, Recorder of *Gloucester* and *Taunton*,
One of the Elder Breth. of the *Trin. Ho.* Gov. of the *Turkey Comp.*
Pref. of the *Foundling Hosp.* and of the *Asylum*,
And a Governor of the *Charter-House*, K. G. &c.

William Legge, Earl of Dartmouth,

Viscount Lewisham, Lord Privy-Seal, President of the *London Dispensary*,
and Vice-President of the *Foundling* and *Lock-Hospitals*,
Recorder of *Litchfield*, LL.D. and F. R. S.

Francis Godolphin Osborn, Lord Osborn,

(Marq. of Carmarthen), of Kiveton in Yorkshire,
And Lord Chamberlain to the QUEEN, &c.

Geo. James Cholmondeley, Earl Cholmondeley,

Viscount Malpas, Lord Lieut. and Cust. Rot. of the *County of Chester*,
(Vise. Cholmondeley of Kells in Ireland.) &c.

Sir John Boyd, Bart. John Peachy, Esq.

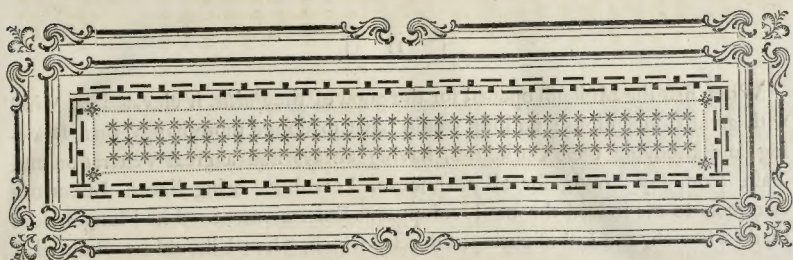
Robert Udny, Esq. Rev. S. Harper, F. R. S.

And to the remaining SUBSCRIBERS,

These *Antiquities* and *Natural Curiosities*, selected from the *British Museum*,
Are most humbly presented,
As a greatful Acknowledgment for their Noble Encouragement,
Conferred, by them, upon

The Authors,

J. & A. Van Rymfdyk.



TO THE
R E A D E R.



FROM the universal *Taste*, *Encouragement*, and *Improvements*, which prevail in this *present Age*, I cannot doubt but these ANTIQUITIES, and NATURAL CURIOSITIES, collected from the BRITISH MUSEUM, will meet with a cheerful Acceptance amongst all ingenious Persons, and *Mecænates*,* who love to cultivate and improve the Product of the Arts.—Every rational Being should, nay, is obliged to bequeath something to Posterity, that it may be known there was once such a person who intended to prevent the destruction of *Human Knowledge*, from the *Sithe* of Time; and to *Eternize* the Memory, or *Actions* of all such Men as have signalized themselves in Merit.—These various Productions, or *Legacies*, are generally entitled the *Last Will* and *Testament* amongst *Painters*, or *Authors*, and have in all polite Nations been carefully preserved in *Repositories*, or such a noble Cabinet as the BRITISH MUSEUM.†

* *Mecænates*.] From *Mecænas*, a certain Nobleman of Rome, in the time of Augustus, Patron to Virgil, Horace, &c. from whom all Benefactors to Learning, and Friends to Scholars are called *Mecænates*.

† *The British Museum*.] This great House was built by RALPH Duke of Montague, in the French Manner; the Apartments are very Noble, and richly adorned. Here several Artists have expressed the Excellence of their Art. The Architecture was invented and conducted by Monsieur Pouget, Anno 1678. The Extent of the whole 270 Feet. The Staircase and

some of the Cielings, as the Dome of the Saloon, are painted in Fresco, the Historical Figures by *La Fosse*; the Architecture and Landscapes, by *Roussseau*, and the Flowers by Baptist.—“ This *John Baptist Monnoyer*, commonly siled Baptist the Flower-Painter, was Born at Lisle in Flanders, and brought up at Antwerp. His Grace the Duke of Montague being *Ambassador* in France, invited him over to England, to adorn his Magnificent House in Great Russel-Street, Bloomsbury, where a great Variety of Flowers and Fruit of this Master are to be seen, and those the best of his Performance.

“ James

When first the Museum opened for the good of the *Public*, it elevated my Mind with great Conceptions; nothing would have made me more happy than Drawing and Studying these Curiosities, having always had a great Veneration and Taste from my Youth, for all manner of Learning, being like a Luxurious Banquet, to me indeed the most voluptuous Entertainment. I had long before made a Sketch, and List of curious Objects, which, when I should be admitted, I

"James Rousseau, was a French Landscape, Architecture, and Perspective Painter, Born at Paris; who came from Switzerland for Holland, from whence he was likewise invited over to England. He had all due Encouragement from that noble Peer, who allowed him a *Pension during Life*."

"Alfo *La Fosse*, who in conjunction with Messrs. Rousseau and Baptist, painted the Historical Staircase, and many other parts of that Magnificent Fabrick."

See De Pile's Lives of the Painters, p. 401, 460.

Besides these there was one "*Louis Cheron*, who, on account of his Religion, being a Calvinist, was compelled to quit his Native Country, and settled in London, the happy retreat of all distressed Artists; and there he found many Patrons among the Nobility and Gentry; particularly the Duke of Montague, for whom he painted the Council of the Gods, and some other Compositions, taken from Poetic, or Fabulous History."

See Pilkington's Dic. of Painters, p. 132.

The Building is well situated, entirely insulated, and not contiguous to any Habitation; no Person is suffered to inhabit it, for the Principal Librarian, and other Officers, have all their Apartments in the Wings of the said Building, and if we add to this the wise Orders, and Rules for the Management of the Museum in case of any Accident by Fire, &c. we may look on it almost as equally safe with an *incombustible* Edifice.

Sir Hans Sloane, Bart. (who died in 1753.) may not improperly be called the Founder of the British Museum: for its being established by Parliament, was only in consequence of his leaving by Will his Noble Collection of *Natural History*, his large Library, and his numerous *Curiosities*, (which it is said cost him 50,000l.) to the Use of the *Public*, on condition that the Parliament would pay 20,000l. to his *Executors*.—Accordingly *Montague-House* was purchased with an extensive Garden of near eight Acres by the British Parliament for 10,500l. as was also Sir Hans Sloane's *Curiosities* for 20,000l. in the Year 1753, and was reimbursed by a Guinea Lottery the same Year. And in 1756 the valuable Legacy of Egyptian Antiquities of the late Colonel Lethieullier, and the Antiquities of his Nephew have been joined to it:—And in the Year 1771, Sir William Hamilton's Antiquities were purchased with other additional Expences, for 9000l. To this Collection were added the *Cottonian*

Library, the *Harleian Manuscripts*, collected by the *Oxford Family*, and purchased likewise by the Parliament for 10,000l. Also a Collection of Books given, and 7000l. in Cash left, by the late Major Edwards. And as an Addition to the Cottonian Library, Mrs. Maddox, Relict to the late Mr. Maddox, *Historiographer Royal*, left by her Will, her Husband's large and valuable Collection of *M.S.S.* which had engaged his Attention for many Years; affording Materials for a complete History of *Tenures*, which is much wanted.

His late Majesty, George II. in the Year 1757, in consideration of its great utility, was graciously pleased to add thereto the *Royal Libraries of Books*, about ten thousand; and Manuscripts to about eighteen hundred, all collected by the different Kings of England.—It is impossible to give the exact Names and Numbers of the several things contained in the British Museum at present, on account of the generous embellishments which have been made from Time to Time.—See for the Catalogue of Sir H. Sloane's Bart. and Sir W. Hamilton, K. B. after the End of the Preface.

The Public are under very great Obligations to *His late Majesty*, for a valuable present of Manuscripts, and Royal Library, and to the British Parliament, for the purchase of the Building and Curiosities; also to Sir H. Sloane, Bart. for his knowledge as a Collector; and likewise to the Hon. Sir. Wm. Hamilton, K. B. to many other Private Gentlemen for their Donations and Benefactions, by which the Museum is continually increasing, to their Honour and Credit during Life, or after Death. Also to the Right Honourable and Honourable the Trustees, for their careful Conduct, Management, and Preservation of the Museum; and to the Principal Librarian, the late Matt. Matty, M. D. F. R. S. and Subordinate Officers, who are all known to be learned Men, in their Various Departments, from all whom I have received great Civility and Indulgence, and who on Application are always very ready to gratify any Person's Curiosity, with a satisfactory Information. What Improvements in Arts, Sciences, Manufactures, &c. every Individual may reap from this Harvest of Learning, must strike every one at first View!—O Happy Nation! where there is such Liberty granted, and such Generous Benefactors, whose Names will be convey'd with Honour to succeeding Generations; nay, be made

intended to draw. In respect of my Choice, my principal and *chief Aim*, was at a *Variety of Picturesque, Curious, and Scarce Objects*, and to make them instructive, entertaining, and useful.—Now, in a Work of this kind, some Objects will always be found more *pleasing* than others, according to the different *Tastes, Studies, and Geniuses* of particular Men :—This I was soon made sensible of, for when I began to shew my Designs to the Ladies and Gentlemen ; some wished

made *Immortal*; and as Herodotus says, “ Things past ought not to be extinguished by length of time, nor great and admirable Actions, remain destitute of glory.”

In Fine, if one considers the *Building*, and its various *Contents* with their *Arrangement*, and the *Liberty* People enjoy, it is *Matchless* ! There is certainly no Mine, or Treasure like this in *Europe*, from what I have heard of Foreign Gentlemen ; nor can such a one ever be compiled again unless by a *Miracle*.† If I may be allowed, with humble Submission, to give my opinion, which is ; that every Curiosity, &c. should have a *Title*, like those on Books, and be exactly *label'd*, by which it would do still more Service, for the Intention of the *British Parliament and Benefactors* being such as to render it of the utmost Benefit to Mankind. Many ingenious persons perhaps would be glad to be informed how to get admitted as a Student in the British Museum ;—this is done by applying for leave to the Trustees, the Principal Librarian, or in his Absence to the Under Librarian, who will get him an Order of Admission till such time he be admitted ; the Officer of the Reading Room, my Friend, the *Rev. Mr. Penneck*, will provide him with such Books as he intends to peruse. This Leave is only for half a Year, unless a fresh Application is made.—“ If any person engaged in a Work of Learning, or in the prosecution of any *useful Design*, has occasion to examine any Part of the Collection, with more Attention than can be done either in the ordinary Way of viewing the Museum, or in the Reading Room, without carrying into it a great Number of Specimens or Books that can conveniently be done ; to give leave to such Person to view the said Collection at those Hours, when the Officers of the respective departments are not engaged in their Attendance upon the Company admitted by Tickets, and during the time when the Museum is open.”

Vid. General Orders and Rules of the Museum, p. 5.

I have wondered many times at the small number of Gentlemen I used to see in the Reading Room, which

certainly must be owing to the want of knowing how to apply for leave, I have said many times, if it was a difficult Matter to be admitted, more people, and all the World would be eager to come to improve themselves, and make a better use of this advantage. Before it slips out of my Memory, here I must not omit to observe for the Student, and particularly to such who apply for Tickets to see the *Curiosities* of the British Museum ; that it opens at Nine o'clock and shuts at Three every Day, except Saturdays and Sundays, and during the Christmas, Easter, and Whitsun Holydays, and on Thanksgiving and Fast Days ; but in the Four Summer Months, May, June, July, and August, it is open only on Mondays and Fridays in the Afternoon from Four till Eight, the other Days as usual.

Now in respect of knowing the Method of applying to see the British Museum, it is by delivering in a list of the Christian and Surnames of each Person, with their titles, rank, Profession, and places of abode, to the Porter's Lodge, at the left Entry within the Gate, who will enter them in the Book ; the Principal Librarian orders the Day and Hour for the Tickets to be fixed upon, which when sent for are delivered.

No more than fifteen Persons are permitted at one Time, and two hours allowed for viewing, and as most Company's love to go together, the fewer the Number, the list is, the easier, they will serve to compleat the Number of Fifteen, and the sooner they stand a chance of being admitted.

“ Such as have obtained Tickets and cannot come, are earnestly desired to return them to the Porter as early as they can, that others may be admitted in their Stead.”

After a list has been entered in the Book, if the Tickets are not fetched away, at the latest by Ten in the Morning, the Day before the Time of Admission, they will be otherwise disposed of ; and no Regard will be paid to such Lists as require the Tickets to be sent to any of the Parties.

“ If any one comes with another Person's Ticket, it is expected that they acquaint the Officers with it, in

† Anno 1774. The Report from the Committee appointed to consider of proper Regulations to be observed for the Future, by Persons admitted to see the British Museum, was brought up, and a small Debate ensued on one of the Resolutions, which was for Money to be paid by every Person admitted to see the Curiosities ; the principal Speakers in which, were General Conway, Capt. Phipps, and Mr. Harris, but I am very glad for the Public, on a Division there were for Money being paid 56. against it 39.

my Work had consisted of BOTANY, others of BIRDS, BUTTERFLIES, or QUADRUPEDS, some again of FISH SHELLS and FOSSILS, a few wanted them all ARTIFICIAL, &c. I leave my sensible Reader to judge whether it is possible to please every Body. Nature herself is not equally satisfactory, nor all different Dishes alike palatable. Therefore I came to a Resolution to chuse an Intermixture, which I suppose will consist of some Things fine, others middling, and a few *so so*, or perhaps but indifferent.

Now Concerning *Mine* and *my Son's Drawings*, all the Objects we have truly imitated without *adding* or *diminishing*, an established solemn Law, I had formed from my Cradle, for my future Conduct as a Painter, Professing it to be the Principal and favourite Article of my Pictorial Creed, and declaring myself an Enemy to Nature-Menders, Mannerists, or Antiques, &c. I don't mean by this that Nature alone is sufficient; *no* :— * * * * *

The same Choice and Method I have pursued in the Artificial Objects, which like the Natural, are in fine Preservation, both well disposed with a clear large Mass of Light and Shade; they have their true Character, different Substances, and peculiar Colours of every Object. Many of the Drawings, or Prints, are as big as *Nature*, or the *Objects* they represent; and if they are *less*, or *larger*, it is mentioned with each *Explanation*. On such a *Plan* as this, if a Painter, &c. chuses to be bound, to sail for the Harbour of Nature, he will find his Pictorial Vessel loaded with new *Theoretical* and *Practical* Treasures, which on comparison, he will only find among a few Men of Merit; but in a low Degree, like the Shade of a Figure, or a bad Echo. This new Doctrine is quite different from that Fashionable way of Drawing, and Painting, still so much in vogue in Europe, and likewise at present so little known among those Gentlemen, who encourage the Arts; for most of the *Encouragers*, and Painters have this in common with each other, and with every Individual in General; to know a *Good Performance*, but few can tell why or wherefore. *Nature* ‡ to be sure, especially

in order to have the Name changed; and the Officers may turn away any one that shall presume to get Admittance under a fictitious Name or Character.

"N.B. In going through the several Departments, no one is to take any Thing from its Place; but if he wants to examine any Thing more particularly, he is to apply to one of the Officers for it; especially in going through the Departments of printed Books, he is strictly required not to take any of them down from their Shelves, but to apply to one of the Officers, who will reach him any Book he is desirous of seeing."

Vid. Direc. to see the Museum.

"Leave is granted to any Foreigner of distinguished Eminence, or who, upon account of his sudden Departure, cannot obtain Tickets in the common course, to

see the Museum at any Time, when it is open for the common Inspection, attended by the Principal Librarian, (a)

"It is hereby intended and declared, that none of the Particular Restraints herein contained, are to be construed to extend to the Royal Family, when they shall do the Museum the Honour of visiting it in Person," (b.)

Vid. General Orders and Rules of the Museum.

(a.) Page 5.—(b.) Page 24.

Leave of Admission is likewise given to any proper Person or Persons for to Air or walk into the Garden upon their Application.

‡ *Nature.*] *All pretend*, both Painters, Statuaries, &c. to have been long acquainted with Her, but where

was

at present is in the mouth of every individual. I guess, nay I hear some say,

was she thirty-two Years ago? Examine the Productions of the Italians, English, French, &c. within the above time, (in order to prove their being an old Acquaintance with her) and you'll find no Imitation of Nature; but you'll see a great deal of *Manner*, and what is termed a free *Grandeur of Style, Touch*, and Spirit of the Master, likewise a bad Imitation of the Antiques; and as to their Figures, they seem to be only done after one particular Manner of Proportion;—In short, all their Figures of Men, Women, and Children, appear as if they were cast out of one Mould, add to this, the Phrases of Enthusiasm, Exquisite Taste, Loose, Easy, Manner of handling Paintings in Varnish, (for it was the Fashion in those Days to encourage pleasing and shining Pictures) to all which Nature, if she could speak, would say,—*I KNOW YOU NOT.*—And although Nature may sometimes be found in their Performances, which they had copied (for Improvement) after *Ancient Masters*, yet in their own Originals she is lost again, hereby making the old true Proverb good, 'The Dog is turned to his own vomit again.'—Now if some Portraits, &c. should be shewn, which have a few faint Traces of Nature, this is only because they are obliged to make a *Resemblance* of Persons, and by which they represent her as it were by chance; for do but cast your eyes on their Hands, Draperies, Back-grounds, &c. in the same Picture, and that will convince you. Thus we find that this *Imaginary Being or Nature*, is the Touch-Stone and Test, with which the Productions of all Arts are compared.

Once more, in Respect of the Time above mentioned, I remember very well that her Name was not so much as thought on by the *Nature-Menders*; &c. but now the Hair-Dressers, Tailors, Cobblers, Shoe-blacks, Chimney-Sweepers, Dentists, and Apothecaries; they all have Her upon their Tongues even with a Vengeance. But to return to our Artist; there are some Painters however, that begin to smell Nature, as may be seen from their Landscapes, &c. behind their Portraits, which formerly used to be detestable: Some will, nay you may hear it from every Body's Mouth, that we have at present as great a Number of excellent Artists than were ever known before at one Period, in this Nation. I hardly think it worth my time to answer this, however, as we are in the humour for Writing, we will confuse it thus:—There is an *Index* of the Painters Names in the *Essay* towards an English School. *Vid.*

De Pile's Translation, in which there are no less than an Hundred in Number. Among these you will find the *First-rate Artists* in the World, *Planets* of the first *Magnitude*, especially those in the time of King Henry the VIIIth. and Charles the First. If this Report is to be understood only of the great Number, or Bulk, I am sorry for it, because in time this will occasion an increase of an additional Parish-Rate, and secondly of Beggary: But if it is to be understood, that the present ones are more Excellent than were ever known in this Nation, we really cannot put our Seal to this, but must protest against such Flattery with all our might, and the only way to settle this Controversy, according to my Opinion would be: for the present English and Foreign Historical, Landscape, Portrait, Sea, Flower-Painters, &c. &c. to place their Performances next to those Artists, who lived in the Reign of King Charles the Ist. which would certainly occasion a very severe Eclipse. Most Gentlemen and the very best Artists, all seem to agree Nem. Con. that Whoever was the Inventor of this Compliment, intended only to speak one good word for his Brother Artist, and two for Himself. It is not a bad thing to have a great opinion of one's self. *Terence; Proximus sibi egomet nithi*, or as we say, Charity begins at home; neither do I think their present proceeding Right, for if we do not unlearn a great many things in the drawing and painting way, which may be seen from a great many cracked Pictures painted in Varnish, &c. &c. By such kind of Modern Italian Tricks, I am afraid we shall be found too light in the Balance of merit, for any of these Ancient Painters. I could enlarge my Paragraphs on these different subjects, but Time and Tide waits for no Man, and I am obliged to give an answer why this Country has not been so happy in producing such good Painters as Poets: the last of whom stand in Competition with the first in the World, and surpassing all others? To which we answer, that these Men followed Nature; and the Painters not, but were only Nature Menders. And this is what they generally bring with them in their Return from Italy, where they Learn I know not what* from the Modern Italians, a certain Mode of Drawing and Painting, which they are glad enough to quit again for to please the good Judgment of a few Encouragers in this Country. The total of the whole sum of our Doctrine is this: that the Art of Painting is nothing else, but a true Representation of Nature. But it was not her desire,

* But Hogarth, that ^{excellent} ~~excellent~~ Painter, and the first in this Country, and many more immortal English Artists, are not to be ranked among this Class of Nature-Menders, which appear very visible in their best performances.

desire, that Men should know every thing, and therefore only suffers herself to be looked at, through dark Crevices, by the most wise and learned Men, nay its impossible to fathom or unravel the Obscure Enigma, of Nature. However, though we cannot be deep, he that comes the nearest is the best Artist. Nature like Truth, doth lie in a Well, and is not recoverable but by Exantlation. I am likewise as much displeased as others, with the establishment of the Royal Academy, which will do more Harm than Good. For I have known in my Time, Academies quite full of Members, but empty of good Draughts-Men.—What occasion was there for one, when there were a great many Artists of sufficient Merit, why should these be neglected, and make a Seminary for more Beggars and Fools, as I have said? How many people have you not Ruined and dishonoured by refusing to accept of their Performances? which were better than the best of Yours,—if you discourage those that are doomed by the wisdom of God to be Excellent Artists, and will encourage them that were never designed to be such; do you not hinder the one from becoming great; and will not the other disappoint his Encouragers; and become a dishonour to himself and his profession? Nor will all the best Academies, and all Rome, or the greatest Revenue of the Richest Prince in Europe, be able to make a Sublime Artist, if his natural genius is not destined for it.—I should be glad to offer my opinion concerning the re-establishments of the Arts, but it goes against the grain, for I find a kind of pain and unhappiness which runs through my Nerves, for it was not our intention to besprinkle this Work with any thing of the kind, on account of the ill usage I have received as a Painter from a particular set of Men; there is no Crime equal to *filching a good Name from a Man*, according to Shakespeare, and especially if he has got a Family to maintain, either old poor Parents, or innocent Babies, some artists of which I know, have been obliged to drop the painting Business, and enter into another way of Life. From this *Melancholy Picture* we may form an Idea of what is to be expected from this New Academy, and the Triumphal-formed Parties, or Principal Members and Connections. And now I am in the humour, we will give a *Satyrical Sketch of Characters in General*, which we have met with in our Pilgrimage in this present gloomy Age; for *Honesty* in former times, was not quite so scarce as at present—which may be seen from *Diogenes* and his *Lantern*.—There seems to me, a *Malignant Cunning* which runs like Hell-fire through most Ranks of Men; some of their deep Stratagems require Years to see and to know them from end to end: But among the lower Clafs and others, their Cages, Traps, and snares are easily perceived from the meanness of their Craft, or for want of being an ingenious Dog, which is very often betrayed by their own Eyes, Speech, and unskill'd Postures, &c. among them it

proceeds from the Diabolical Proverb, *i. e. that it is impossible to live at present by Honesty*. This occasions all those variety of flowing scenes we meet with every Day, perpetually coming and going like the *Flux* and *Reflex*.—Now in all different stages in life, or professions, there is a Rogue's part of the Business, (as it is called) of which some people according to their Inclination, make a bad practice, or are more or less acquainted with. Most Men at their first introduction, seem to be *Polite* attended with some degree of fear; the second Time *Obedient* or *Indifferent*, (but this depends on various Circumstances.) lastly, very *impudent*, in case he cannot catch, the Person understanding Trap, or if he is too knowing for him: Such is the general Character, or what most men have in common with each other; and such is the present Picture of a dishonest and corrupt heart. There is no other Country in the World, where people with *little Merit*, and a *good deal of Impudence*, can accumulate such large Fortunes as Here, all owing to forming parties, accompanied with *deep cunning* and *Politick Contrivances*—and that is the reason why some excellent Men of real Merit are often obliged to Walk a Foot, while others role in their Carriages, and live as it were in Obscurity, lost-like—all owing perhaps to an *Honest* and *Religious Education*, or that he will not Lie depending entirely upon his Merit, (as if every body was a judge); or adhering too close to the Old true Proverb—that, *Honesty is the best Policy*—his errors in judgment are innumerable, for he imagines that no body can *Lye* or *Cheat* but the *Poor People*. In short his dependences on the better sort of Men are all frustrated by a set of Crafty beings, who misrepresent his Abilities and undermine all his ingenious Undertakings in a Villainous manner; till his affairs come to be very serious, and is obliged at last to submit; and has no other comfort left, but to upbraid his Stars, and bitterly complain of the Vices of the Times.—Moreover his *private Character*, which is *Spotless*, is vilified and branded by a group of Vipers and Asps, or *Scum of the Devil*; who bear the Name of *Humane Men*.—The next various Characters that are in our Notes are innumerable, and would make fine Exemplary Pictures, of which we will only give the Outlines, for we have no Time to Shade them, such as the *Stiff Clergyman*, *Double-Fee Lawyers*, *Dr. Last*, the *Physician*, *Dr. Grooper*, the *Man-Midwife*, the *Church-Yard Shark*, or *Anatomist*, who will make a *Skeleton* of your *deceased Wife*, &c. after you have been at the expence of 100l. or 200l. in keeping her alive, and bestowing a decent burial on the Corps.—The next upon our Stage is *Dr. Chalk*, or *Mr. Glister-pipe* the *Apothecary*, who for *Modesty*, beats the four preceding *Necessary Evils*.—As to the first and third Character, we have been careful not to group them with the above, because we have found by general Experiments not to contain such quantity of *Alloy* or baser *Vices*. Neither

(my Drawings are too Minute, a great many little Parts, || &c.) It must be observed that there are three different ways of imitating an Object; the first is to dispose Nature at a tollerable Distance,* suppose that of Fifteen Feet, where all the Minutia is lost, and only the Form, and grand Masses are to be seen; this Distance is in general approved of large Works, which are to be seen on high, as the Pictures on the Ceiling at White-Hall, British Museum, &c. The second or medium Distance, is where the small Parts are more visible, as at Five Feet, or thereabouts; Painters never, or seldom exceed this: but the third is, where the Different Substances, and every minute Part is discovered by being brought so near the Eye. *This Distance* I was obliged to make use of, for to represent Nature in its greatest Beauty; the other two distances are what I would call only representing the Effect of Nature, as she appears at the Distance; or the Distance for an Artist to get a good deal of Money, and use *much Art*, but *show little of Nature*.

then have we been so happy in finding that requisite or proper Relief from the Magistrates, &c. some of which are only a parcel of ignorant Tradesmen, and their Business is nothing else but a *Trade at present*; many of whom, commit *Young Women*, which they first of all debauched, and *Young Men* for pitiful crimes, to hard labour, which according to Justice and Equity, they are comparatively more guilty and deserving of. Men of the meanest Occupation, give their Daughters a genteel Education, *Bon Ton* like; but as there is no fortune, she is only fit for a kept Mistress, after all, (i.e. if she turns out *Handsome*) and would make a very bad *Poor-Mans Wife*. As to *virtue*, and *purity* of Manners, such as *Modesty* and *Chastity*, to which we will add *Honesty*; the Females seem to be ashamed of them: And when they have deceived Men in the Matrimonial Cage, then *Marriage* by them is only looked on as an *Umbrella*, for intrigues, and to keep off *Hot Scandal*.—The many bad Examples we daily see discourage many *Young People* from bearing the Yoke, or being *Linkt* together; besides the spurious, or illegitimate and unknown *Issues*, that are got hereby, who in time unlawfully enjoy *Titles and Riches*; his Right, even unknown to the very Mother—debarring hereby the Real-begotten Son, till when grown up a Man, puts it out of all Doubt, He being the lawful Heir. These Proceedings among the *Nobility*, well deserve to be seriously considered:—The Proof of all this Incontinency is a—*Divorce*, &c.

From thence we will give an Exhibition of *Luxury and Dissipation* of this famous *Metropolis*;—and first if you please, with the *Macaroni Fashions*, grouped along with the Places of *Entertainments, gaming Houses, tricking*

Sharpers, immodest Strumpets and Bawds, &c. all of which there is too great a Number, and the whole of whom is to be looked on as *Baits*, by which the *Wild* and *Idle Young Men, Spendthrifts, &c.* are ensnared.—These are the various Banes of all our Misfortunes, these are the causes of all those unhappinesses in Families, as *Divorces*, changing of Testaments, Distresses, Separations, Bankruptcies, Poverty, Disgrace and Arrests, &c. The fruits of which may be seen by the *enlarging of Prisons*, additional *Parish Rates*, and Multiplicity of *Beggars*. The young people therefore, well deserve to be pitied, not having experience sufficient:—As to the *Young Women*, and Servants, whose wages are not adequate for to pay for these *frivolous Fashions*, have recourse to *prostitution*, or what they gently Term, *learning to be Married*; and the Young, and other Men to the Highway, &c. which occasions that increase of so many unhappy Individuals being made an Example of at *Tyburn*, and thus we shut the Door, and finish with a sincere Repentance. In short, the *National System* seems to be very much out of *Repair*, and requires a deal of *White-washing*.—Now if a speedy Reformation does not take place, I am afraid we shall *Overturn* and fall to *Pieces*, and never make the old proverb good, that *All is well that ends well*. This is one of our hasty Notes, we are obliged to send *pipin-hot* to the Compositor, and the Reader is desired not to look on this as a finished Easel-piece, but only as a Bold Representation, which requires a proper distance to see its effect and take a good example by.

|| *Little Parts.* | Perhaps these grand Gusto Artists, would not be ill placed, to see Homers Iliad couched within a Nut-shell, according to Cicero; or a Man of War

* This distance cannot for a certainty be ascertained, as it depends on the Magnitude of the Object and the sight of the Painter.

I am obliged to represent her thus, if I was to do otherwise it would be Affectation, Manner, and of no Service to Naturalists, &c. How far Nature exceeds all Arts and Human Skill, is well known; let it be sufficient to say, that through a Microscope she appears more and more wonderful; all artificial things, though ever so high finished, more and more rude, and disadvantageous: Therefore the Imitation of Nature I would recommend to all Professions, none excluded, and to every Person as an *Encourager to judge thereby*,

Now that all useful and excellent Inventions of Machines, &c. have in all Ages been taken from Nature, nobody will dispute, and that those who apply themselves to the Invention of New ones, should consult with her, is advisable; and examine whether Nature does not produce an Example, or Effects similar to those things they intend to perform. And if all Machines, Arts, &c. be obliged to undergo any Additions or Improvements, it is all owing to their being Unnatural, or because the Original of which is not to be found in Nature.—I dare not say any more on this interesting Subject, for fear of wearying my Readers with too much of one thing, and therefore must now say something of the Engravers.

I have employed those who I thought were Men of Merit, and able to execute the Prints in the Manner and Taste of the Original Drawings; they are not Engraved with Strokes, or Hatches, as I thought them not Natural, that mechanical Manner of Engraving, or cutting the Copper with large broad Hatches, Grate-like Work, § I detest.—I encouraged them with sufficient Generosity, fixed my own Price, and kept nothing secret from them in respect of Art, &c. that their Performance might give full Satisfaction: and on their Side they have taken the utmost Pains, and every Nerve has been stretched to show their Art, and good Judgment; I venture to say all this in their Commendation, and that my Drawings were as intricate to them as Nature was to me. I desired of the Engravers** to be very exact in imitating the Drawings, for what is all the finest Engraving in the World if the Drawing is incorrect? Is it not like a Body without a Soul? or a fine Purse without Money?—In fine, the Drawing is the Quintessence, and Engraving with Hatches only the Mechanical Part of the Art. That this is a Fact may be daily seen, for why are all these Etchings, or Scratches so much sought after, and still sell so very dear, of the great Painters? And though there are Hatches, or Strokes to be seen in them, yet even with those they have endeavoured to imitate Nature.

War with all his tackling to it, no bigger than a little Bee might hide with her Wings. *Pliny*. Or lastly, the whole Old, and New Testament on a sheet of Paper, and the Psalms of David wrote on the edges of it; these are examples not only of good fight, but likewise of Patience; and I hope the Description of these will put them in a good Humour, wishing that they would remember the Old Proverb, that what is soon done, is soon seen. Go and examine the minute

part of Nature, and see how more wonderful Providence appears in them!

§ *Grate-like Work.*] And on which some Engravers Value themselves very much: if any Body will but examine this bold and impudent manner of engravings, he will find some as broad as the eighth part of an Inch.

***Engravers.*] The drawings were engraved by Messrs, *Elias Martin, Frederick Martin, and Charles White, and Others,*

It must be confest however that the Art of Engraving is very useful, and if the Drawing Part of a Print be good, and Light and Shade well managed, the different Substances, different Colours, well expressed, and the Strokes made so as to represent Nature, void of Manner; it must be owned a fine Print.

It was my Intention to have given a *great Deal* for the Money, but the Expences of *Engraving, Letter-press, &c.* run very high now a days; I speak from what I have experienced. As to some of the Plates not having so many Figures, the Reason was, because I could not find any more Subjects which were properly connected together; but for this Deficiency I have added some Vignets, or Head and Tail Pieces, and other Additions agreeably corresponding to my various Subjects, which I hope will be accepted of as useful Ornaments. From thence proceeding to the Demonstrations, References, or Paragraphs, and Notes of the Figures; I have endeavoured with all my might, if possible to prove them with the highest degree of certain Truth; in opposition to those who have amused Mankind with entertaining and diverting Stories, to which succeeding Authors have not been behind-hand; every one always adding a little more to the former, flattering themselves, as if the World were bound to believe their bare-faced Fallacies.

No Man can have a more sensible Feeling of his Deficiency as a Demonstrator than myself; nevertheless, I have with as much Prudence as I was Master of, well degested the Matter, to render this Work as Perfect as I could, though far be it from me to judge it fit for Publication, yet willing to pursue it with all Diligence, that if possible the great pains I have taken might not prove abortive.

The *present Age* is certainly the Happiest the World ever saw, if we consider the infinite Number of fine Productions in *all Arts, &c.* and the Multitude of *Books* published since the *Invention of Printing*, being so long known to all the *Polite Nations*; which productions may be looked on as so many Roses, Lillies, Honeyuckles, and other *innumerable Flowers*, from whence the industrious artful Bee, or studious Enquirer may Feed, Load, Provide, and Improve their Combs with *sweet Knowledge*.

I shall now proceed to say something of my Language or Style; in presenting my Mind to the *Reader*, I have preferred Perspicuity, accompanied with Brevity,

Others. The two last were those who best comprehended the general Maxims I made use of in my Drawings: And it would have made me still happier if they had been intirely done according to my Doctrine; but such is the Force of Education, that Use is a second Nature, and there is no hopes whatsoever for to make them unlearn their old Manners. Whatever Liquor is thrown into a new Vessel, it always will smell of it afterwards; moreover this justifies the old Proverb: that, "An old Dog will learn no Tricks."—I had likewise the Assistance in the Engraving and

Printing part of this Work, of some French frothy Snakes.—All the Drawings and Engravings, are throughout equally finished, whereas most Authors, Ancient and Modern, give only the finest Prints in the beginning of their Works, the remainder very slight and by indifferent Artists. Concerning my Son's Assistance, He Delinated the Title Plate from Nature, (a North East View of the British Museum): and Table VI.—VII.—IX.—X.—XII.—XIV.—XVI.—XIX.—XX.—XXII.—XXIV.—and part of XXVII.—The Remainder are designed by me.

and perhaps, Reader, too much, for I know of no other way to be easier understood; avoiding all bombastic Words, or long, round-about tedious Phrases, as some do to make themselves pass for *very great and learned Men*, or as if they desired not to be readily Understood, with this obscurity making their Work *Useless*, and of little service to the Reader, or *Profit and Honour* to themselves; thus do they vainly labour to be thought Wiser than the rest of the World.

While I was thus engaged in explaining my References, they proved so very lean †† that I thought them not sufficient, and therefore have added Notes, as *Ornaments* of the Mind, for their further Elucidation. But here I must not forget to remark the Liberty I had of Consulting with the Library of the BRITISH MUSEUM; now those Authors, †† which I found by the Scale of Common Sense, and Comparison to agree best with my Antiquities and Natural Curiosities, I have

†† *Lean.*] Our Performance I apprehend will be agreeable as to its Quantity, the size of the Page is large and wide, our Type little, especially the Notes, for we were willing to be honest without any cunning, but all above-board: The Paragraphs are likewise large, to save Paper; there are *more Notes* than Text, and I hope our Merit is not to be Valued according to the Quantity of Pages, as if we were a going to buy things by the pound; for the value does not always consist in the Bulk of Things. If any Objections should start against the above, we wash our hands—I am innocent, the Compozer must see to it.—It might have been spun out into sixty pages more, Book-broker like, when they can lay hold of any Book-Worm, or a poor Snail-Author's Copy, some of these Gentlemen Book-sellers behold! won't sell any other Performances but their own Publications: It is likewise a common Advice for Authors not to Publish their own Works, but leave it to the Gentry mentioned; really we cannot consent to that, nor do we think it prudent to sow among Thorns, or cast our seed upon other Mens ground.

†† In the Notes we have taken the Liberty in collecting whatever Auxiliary Forces of Authors we could raise upon various Subjects to lend a hand, not forgetting that old Saying, Many hands make light Work. But not like many brazen Authors, or Book-Thieves, who quote Nobody, such as do not care, and stand proof against all Accusations; or like others to my knowledge, who in my hearing, have spoke very disrespectful of Men and yet would make use of their Talents; but here I must call to mind, that

“ He that would live in Peace and Rest,

“ Must hear and see, and say the best.

As to these Plagiaries, they were anciently more complained of than at present, from this we see that the World in former Times, was certainly full as bad, (nay in all Vices) as the *Present*, and may serve to comfort

Authors, and such kind of people, who seem to be bewitched with a species of Madness like the Old Women; who are always crying up the *Time past*, and factitiously bewail the *present*: and as this is tolerable short and sweet, we will put a stop, and throw a Veil over these kind of Authors.—In respect of our little learning, we have made as little show of *Latin* and *Greek* as possible, the last Language I confess I know but little more of than a Horse, for it was not our intention to make *ourselves pass* for what we are not, being very well convinced that Nonsense has, and may be spoke in *Greek* as well as in *English*. Now if any Sentences should be out of proportion concerning *Grammar*, *Homer* flum-berted sometimes, neither do we always fit in an *easy Chair*, nor are we awake at all hours.—I can whenever I please, very severely Criticise the Antiques, *Homer*, *Shakespeare*, *Raphael*, *Rubens*, &c.—But to perform better, or as well, this O Criticks! is the *Hill*, that lays between *talking* and *working*. Criticism is but *Wind*, doing is the Thing; the *Hollanders* say;—*Praatjes sulle geen Gaides*. And although the Antiques, *Homer*, &c. are recommended as the very best Examples now existing: Perhaps *Saturnus* has hid in the Bowels of the Earth, (or are somehow existing) Authors who are all preferable to either of the above-mentioned; for it is said that, *Museus*, an Eleusinian, or Athenian Poet, the Scholar of *Orpheus*, and Contemporary with *Cacrops*, the second King of *Athens*, *Suid*, there still remaineth of his a *Poem* concerning *Hera* and *Leander*, which *Scaliger*, in *Poetic*, prefereth to *Homer's* verses, as he doth also the Author in *Time*; but *Vossius*, and others, bring him down as low as the fourth Century. However, the Person whom *Virgil* mentioneth under this name, *Aen.* 6, 667, must be very Ancient.—All these Performances where done, and by whom? (they were but Men) and it's very easy to Criticise, and improve on their Errors, but in short it is from a Man's own Invention, Work, or good Actions the Public does them justice. The next that should follow are the Stops or Points in Writing, by which

Cited with Honour, when I made use of their Authority, in preference to that of those modest Great Men, who publish all other Men's Thoughts and Writings, but their Own.

Now as this Work is to Consist chiefly of Figures, there is no need I think of a great deal of Writing. Engraved Figures accompanied with a few Words, are preferable to those bulky Works of Authors, where there are but a few bad Figures, or perhaps none, for a Description of a Figure, in writing, will never depict so strong an Idea on the Mind, as a true Representation of an Object in Drawing, let the Work be ever so well explained, disposed, link'd, or hung together; either by the golden Tongue of Homer or Cicero.

The Chief and Principal Parts of my Subjects I have only treated of, rejecting all that was Foreign, and other Trifles, not as Some I know, who talk at Random, and by the heat of their Fancy, roving from one thing to another, till the chief Argument is lost, and the Reader is left in a Labyrinth of Confusion; from hence it comes to pass that some Writers, and Lecturers, by forgetting the Subject are not easily understood; therefore the Reader or Teacher is obliged to turn the Page, or Begin Again, and Again.

To conclude, and knit up our Preface: It is not my Intention to Surfeit the Reader with tiresome Narrations, heightened beyond reality, rather wishing something more to be Desired, than saying too Much; I am in hopes that my Encouragers will allow my Drawings, Prints, and Demonstrations to have some little degree of Merit—in short, if I had Wished to have rendered my Fame Immortal by the Publication, I could not have Exerted myself to a greater Degree; and it will make me very Happy to give some Satisfaction; if so I shall not be sorry to have spent my time so Agreeably.

If any Person chuses to snarl, bite, or Criticise this Performance, if with Candour we will submit; wishing however, if they seek for Errors, that they would not give any instance of them in this Work, to prejudice my little Merit, either through Malice, Envy, or Self-interest, for the *Author is one of those, who has deserved a better Fate, having all his life-time seen the Back of Fortune, gone up Hill, and rowed against the Stream.* But if we find that our *Desires* are slighted, and Somebody, or Nobody will play the *Critic*, I beg leave to let them know for certain, that we intend to be *Neutral, Dutch-like*, and that we'll not enter into a *Paper-War*; so all the Answer I shall make, is; to let them know that if they insist on it, we shall *snap* our Fingers at *Them*. Better let them make a Second Volume, and then the World will give to every Man his due. Remember, that if you tread on a Worm, it will turn; and that I have borne with Patience and

which sentences are distinguished; and in which some people are very Nice, though we look on some of them rather as Arbitrary; yet have we been very careful in Examining every sheet, not altogether trusting to the Weariness and Negligence of the Compositor, for it is most certain if they should be misplaced, an Author might be guilty of *Blasphemy* and *Treason*, of which we

will give a Specimen of the first, (*All Men are good for nothing good is God*) let us suppose a black spot resembling a Comma to fall by Accident, &c. after the first word *good*, or all Men are good, the Reader will soon be convinced; when he will read it thus, and of the great Consequence in placing them right. I could give some on *Treason*, but we imagine this to be sufficient.

for

for a long time, many Insults and injuries ;—but this is the Way of the World, and the Fate of an Author. What is found tollerably well said and Done, I think one should not meddle with ; my leisure hours will be chiefly apply'd to Non-Descriptives, or those things which have not been so happily Depicted, or Explained. And in this Application there is a fine Field left uncultivated, for those *Wits*, who have an itch for Writing, or for those Idle thieving Plagiarist Drones, and Critick Stinging Wasps.

If the *Trustees of the British Museum* shall think my Figures, or Demonstrations any way *Subservient* to their *Designs*, it may stimulate my Industry ; nor has my Solitary Essays been discouraged from hoping a Favourable look of my Encouragers, &c. if I can but *Please Them* that is sufficient for me ;—*Lastly*, to a Work of this kind one should Sit well, with a good deal of *Patience*, and take the *Industrious Ant*, and *Artful Bee* for a Pattern, that it might smell of Oil ; I have therefore kept my hands every day in Use, herein likewise imitating the Farmer, a Countryman of mine, who used to carry a Calf till it was a Cow ; or if you please like Milo, *A strong Man*, who at the Olympic Games would carry an *Ox*, without breathing. There is a great deal of *Vanity* in becoming an *Author*, there is no *End* of writing, and then again you may Correct till your Eyes drop out ; so to save our sight, we will content ourselves with that very learned and Polite Poet, *Propertius*, who sings thus ;

*Quod si deficiant vires, audiam certe
Laus erit, in magnis & voluisse Sat est.*

The NAMES and NUMBERS of the several Things, contained in the MUSÆUM of the late Sir Hans Sloane, Bart.

THE Library, including about 347 Volumes of Drawings and Illuminated Books. 3516 Volumes of Manuscripts, together with the Books of Prints, consists of about 50,000 Volumes.

Medals and Coins, Antient and Modern, about 32000.—Antiquities, viz. Urns, Instruments, &c. 1125.—Seals, &c. 268. Cameo's and Intaglio's, &c. about 700. Precious Stones, Agates, Jaspers, &c. 2256. Vessels, &c. of Agates, Jaspers, &c. 542. Chrystals, Sparrs, &c. 1864. Fossils, Flints, Stones, &c. 1275. Metals, Mineral-Ores, &c. 2725. Earths, Sands, Salts, &c. 1035. Bitumens, Sulphurs, Ambers, Ambergreese, &c. 399. Tales, Mica, &c. 388. Testacea, or Shells, 5843. Corals, Sponges, &c. 1421. Echini, Echinites, &c. 659. Asteria, Trochi, Entrochi, &c. 241. Crustacea, or Crabs, &c. 363. Stellæ Marinae, &c. 173. Fishes, and their Parts, 1555. Birds, and their Parts, Eggs and Nests of different Species, 1172. Vipers, Serpents, &c. 521. Quadrupeds, &c. 1886. Insects, 5439. Humana, as Calculi, Anatomical Preparations, &c. 756. Vegetables, as Seeds, Gums, Woods, Roots, &c. 12506. Hortus Siccus, or Volumes of dried Plants, 334. Miscellaneous Things, Natural, &c. 2098. Pictures and Drawings, &c. fram'd, 310. Mathematical Instruments, 55. All the above Particulars, are entered and numbered, with short accounts of them, and References of several Writers, who have heretofore wrote about them, in Thirty-eight Volumes in Folio and Eight in Quarto.

An Abstract of Sir William Hamilton's

COLLECTION of ANTIQUITIES.


730 VASES, found in the Sepulchres in those Parts of the Kingdom of Naples which came under the Denomination of *Magna Græcia*, and were in Use for sacred and domestic Purposes : Many were evidently Votive ; and the greater part is ornamented with Figures, the Composition of which is truly elegant. Their Forms are simple, beautiful, and varied beyond Description. The Whole composes a Series in this Branch of antiquity far superior to any that has ever been collected.—90 Specimens of ancient Stucco and Terra Cotta, curious in the Subjects, and well executed : among these are some Specimens of ancient Painting.—85 Lamps in Terra Cotta ; many with Figures on them relative to the Cult of the Deities to whom they were dedicated.—300 Specimens of the ancient Glaz and Paste ; among which are three of the largest and most perfect Cinerary Urns ever found ; one with the Lead Covering, by which it was preserved ; another contains the ashes, with the Asbestos Cloth, which prevented them mixing with those of the Funeral Pile.—300 Bronzes relative to the Armour of the ancients ; amongst which many may be reckoned unique. The Breast and Back Armour ; two *Græcian* Helmets Complete ; two *Roman* Helmets ; the Standard of the *Legio Vindictæ* of a Boar ; two of *Carthage* ; several Swords, Horse-Belts, Heads of Spears, Javelins and Points of Arrows ; Glandes, &c. This Collection is very Complete.—67 Lares, Idols relative to Armour, many very fine and mounted on Pedestals.—141 on Pedestals ; Lares and Penates in very fine Preservation and

and good Sculpture; extremely rare for the variety of attributes by which each is characterised.—95 Without Pedestals, many of which are curious, though of inferior Workmanship.—124 Vota; vows to different Deities.—327 Bronzes; including Fragments, among which are the different Hinges used by the ancients. The air-conduits to the Aqueducts, the Discus, Crotulus. &c.—44 Instruments; used in Sacrifice, Lamps, Paternæ Simplicæ; the Sistrum. Prefericulum, &c. most of which are marked with the Symbols of the Deity to whom they were sacred. The Strigil and bathing Apparatus are included.—98 Various Instruments.—A Foot Rule, Compasses, Nippers, Needles, Probes, Stilla, Spatulae. Handles of Knives, Fish-hooks, &c.—4 Bronze Vessels; one served as a Cinerary Urn, the others remarkable for their Size or Elegance.—75 Specimens of the Locks and Keys used by the Ancients.—40 Marks or Stamps, all with Inscriptions.—3 Antique Mirrors, one Convex.—3 Candelabra; with their Lamps, four small and four large; one is the largest yet found, and all are of different Constructions.—2 Weights and Scales; Statera in very fine Preservation.—3 Pair of Scales; two with Indexes.—176 Weights of different Kinds, from the Solidum to many Pounds.—3 Plummets.—152 Fibulae; of various Shapes and Sizes, and of different Materials.—70 Pieces of Antique Ivory. Great Variety of Stilla, Bodkins. Fragments of Flutes, &c.—40 Ivory Tesserae chiefly for the Theatres. some being marked with the Poet's Name. Seven belong to the Combats of the Gladiators in the Amphitheatre. Two Tesserae Hospitalitatis. &c.—18 Tesserae of Chrysal.—Games; 27 Dice of

Ivory. 25 — of Bronze or Stone. 18 Osselets of Bronze, Chrysal, or Agate. Fragments; 1 very fine Bronze Hand. 1 Very fine Foot. Cameos; 1 Head of Bacchus. 1 A Bacchanalian; four Figures. 1 Fragment; all of the most perfect Greek Sculpture. Marbles; 1 Bas Relievo; two Men on Horseback. 4 Small Busts. 1 Bas Relievo; a Head. 1 Tragic Mask. 1 Comic Mask. 1 Sepulchral Mask. 3 Tables with Inscriptions. 1 Magnificent Trophy of Arms, a Province subdued; from an ancient Sarcophagus. 1 Statue of Venus. 143 Gold Ornaments; Necklaces, Ear-rings, Armillæ, Bracelets, Rings, and other Women's Ornaments, enriched with precious Stones. A large Gold Paternæ dedicated to the God Apis. This Collection is very singular and complete. 1 Large Dish of oriental Jasper. 2 Cups of Rock-chrysal, ornamented with Figures, one the finest known. 149 Amulets; chiefly Scarabæi, and the greater part of them set in Gold. This Collection is complete as it is rare. 6000 Medals, and upwards. They are well preserved. The Collection of Weights or As, and its Divisions, is very complete. Many large and middle-sized Imperial of Bronze. Many silver Imperial, and some of Gold. But the most valuable Part of this Collection consist in Medals of the Towns in *Magna Græcia*, among which are many inedita.

N. B. The very great Number of Monuments of Antiquities in this Collection, does not permit the enumerating each Article with its particular Merit, as in the Catalogue which remains with the Collection, and from whence this is abstracted, merely to give a general Idea of its Contents.—By AND. GIFFORD, D.D.

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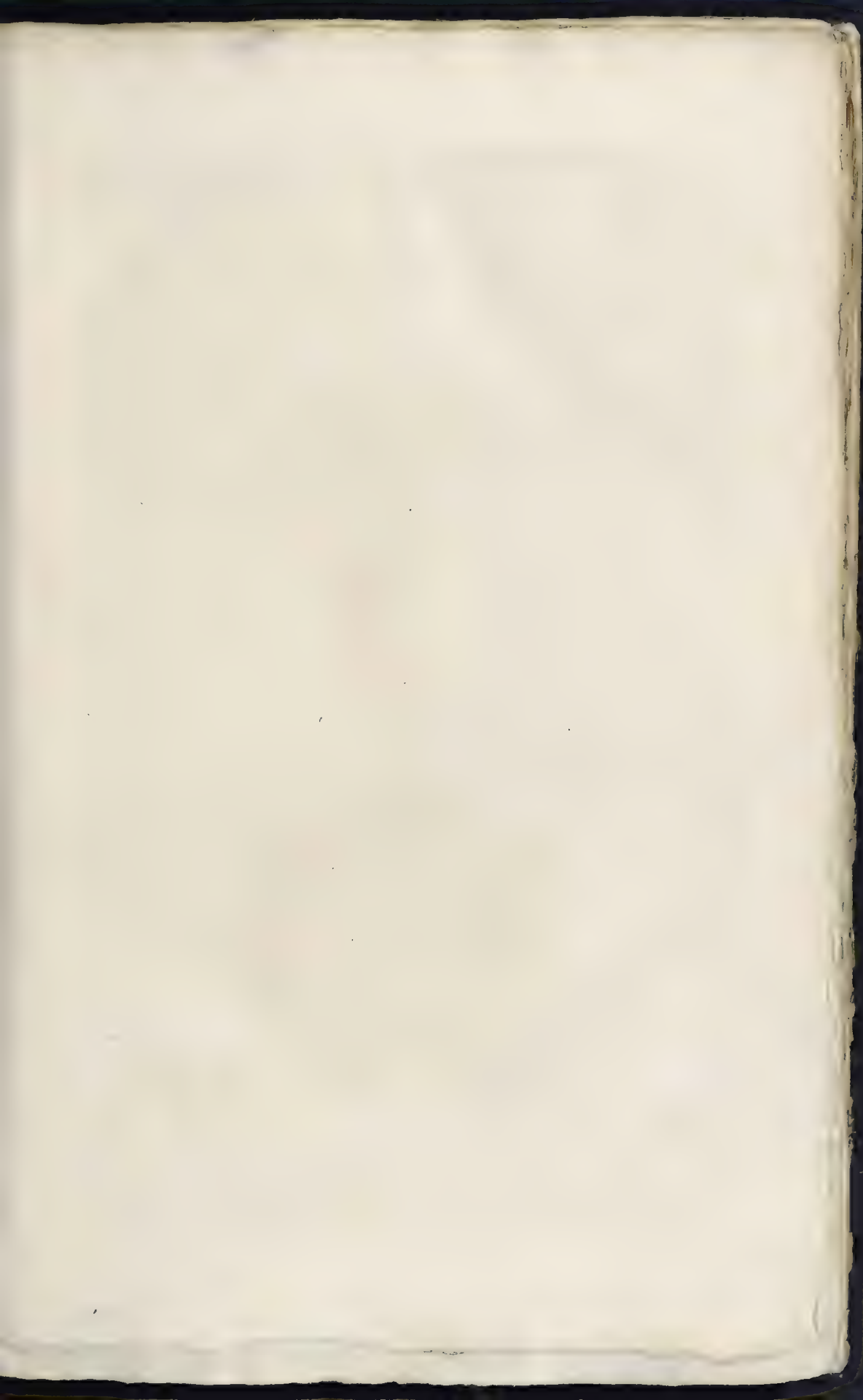


Fig. 1

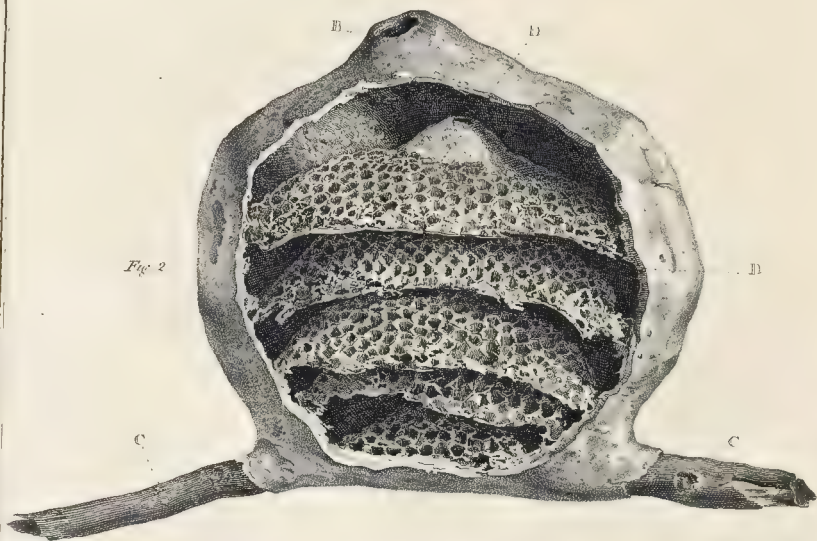


A

B

D

Fig. 2



D

C

C

T H E

BRITISH MUSEUM.

T A B. I.

Taylor-Bird's Nest.

Fig. 1. **T**HE TAYLOR-BIRD'S NEST, brought from a River in the Bay of Bengal, (the animal a specie of small *Humming-Bird*, neither of which are any where properly described) is contrived in a *Mahot-leaf*, (A.)* near the edges of which are little holes, made, I suppose, with his beak, being its needle, through which they draw some slender wool, and so like a Woman's stay, lace, or sew † the leaf together; from whence they have the name of *Taylor-Birds*.

(A.)* The *Mahot* is a large specie of white *Cotton-tree*, from *Bengal*, a Kingdom of the Mogul's country, in the Indies, from whence this *Oiseau-mouche* takes the down to sew the leaf together, as I suppose, like a good Architect, who is a going to build, would prefer such a situation where he could have a quarry, or clay and sand to make bricks of; cliffs, or lofty rocks and cataracts to make lime of for mortar; and where a forest was near to serve for timber, surrounded with pasture and arable land, refreshed with serpentine canals, terrace walks, some leagues distant from the sea, for fish, a few miles from various towns, villages, and other gentlemen's enchanting seats, for company sake: When I view in Nature such a picturesque situation; or delineate in my mind such an eligible spot on a delightful eminence, it puts me in mind of the situation and ingenious contrivance of the *Taylor-Bird's Nest*, here described.

And if we add to this, their beautiful Birds, Animals, all manner of odoriferous Spices, picturesque Trees, delicious Fruits, Herbs, and all sorts of Drugs, by which the air is impregnated, and the Inhabitants breath in.—If our enlightened Europe was situated in such a Climate; what

sublime Verbes, Pictures, and Statues, our Artists, &c. would make! in comparison to the various productions of Art, which have been made in some of our barren and frozen Climes.

† Sew the leaf together.—Some will have that it picks up a dead leaf, (say others say two) and sews it to the side of a living one; but I never could meet with such. They have two Nests of this Bird, preserved in The BRITISH MUSEUM, from whence I made my Drawing and Explanation; but there is only one leaf in each. Their Eggs are white, and the colour of the little Bird light yellow.

Besides this, they have in The BRITISH MUSEUM, some other various-formed hanging Nests, made of a sort of grass without, and woven somewhat like a net, such as the *Guira Tangeima*, the *Illeruz Minor*, and the *Jupijuba*. They have also some hanging Nests of *Siberia*, which, for their neat mechanism, well deserve to be admired; besides, their wonderful disposition to preserve their eggs, &c. They are called hanging Nests from their being fastened to a small twig of a Tree.

B

The

The Nest is open at top, not unlikely is made afterwards in the leaf, constructed of Spider and down Webs, lined with *Stratum*, *Super-stratum*, or different sorts of soft substances within, and small filaments without, and hangs only by a slender twig to preserve its eggs, or young from being destroyed by the Apes, Squirrels, Rats, Snakes, &c.



Vespertum.

A Wasp's Nest.

Fig. 2.—The Section of a *Wasp's Nest*, given by John Fothergill, M. D. found in America, Pensilvania, Spanish West-Indies, &c.

The hole (B.) at top, as the insect disposes its nest, should be at bottom, I believe, but on account of the light and shade, the cells and various stories could not so well be seen, and therefore I was obliged to turn it upside down.

It has changed its colour and form a little, by being exposed a long while to the injuries of the air.

The substance is very much like strong and white Carton-paper, the particles cohering altogether like paper; from whence, by some, not unjustly called *Bee-Paper*, fastened to a Vine branch (C. C.) constructed with surprising art; shape, like the breast of a Woman, the interior part being divided into five stories, each apartment or nursery has an aperture or door leading to the different cells, which are Hexagon, (D. D.)* or six Angles. It is said that among these Wasps

(D. D.)* Hexagon.—Now the reason why *Wasps* chuse the Hexagon form, is because their eggs are oval, and lie more compact than in a square or angle.

Wasps do not make any provision for winter, neither do they think for the next day, sluggard like. In the winter they are generally benumbed, or destroyed by the frost, and luckily not more than two or three survive out of nine thousand, nay sometimes more; but one female Wasp is sufficient to produce a whole swarm the next year.

The Wasp is a brisk stinging Insect; "and those persons who are stung by a Wasp or Spider, may cure themselves presently, by the repeated application of fresh sage-leaves to the afflicted parts, an herb much abounding with alcaly."

Vid. *German Ephemerides*, An. 8, 9, 10.

When I look with attention on the *Taylor-bird* and *Wasp's Nests*, considering who made them, I think mankind need not boast of their architecture in building of houses and fine palaces, when we behold the ingenuity

there is a specie called the Mule-Wasp, and this is the insect, either singly, or with assistance, which labours the most industrious in forming this Carton-Nest so admirably; working from the top downwards. They make no honey, but only lay their eggs and bring up their young in the said cells.

—*I'll use you for my laughter
When you are Wasplish.*

Shakespeare's Julius Caesar.

Wasps are insects pretty well known by remembrance, or hear-say of those who have been stung by them; I often have thought how much they resemble that kind of idle specie among mankind, where a little work goes a great way,

nuity of the first, and the various Stories, Concamerations, &c. of the last. And here, I must crave the Reader's leave to say something on Instinct, like a Moralist,

Instinct and Reason, how shall we divide?

PRIOR.

Animals are endued with Instinct, or the Will of Brutes; by virtue whereof they are able to provide for themselves, know what is good for them, so as to preserve and propagate their Species.

Of Animals Habitations:—Some make their nests in houses, others in trees, leaves, shrubs, &c. Some in the earth, in stones, on rocks and crags, in flesh, in water, or on the water.

Their architectonic skill in the choice of different materials, viz: Sticks, straws, moss, dirt, clay, gums, spumous matter, &c. of which they build them, shew how curious and ingeniously they are contrived for self-preservation, by lining them with Spider's-web, wool, feathers, hair, &c. Some are of several stories high, with various apartments, some close, others open, thatched over, &c. &c. Some with their little treasures and holes well stored with provisions, at certain times, seasons, and place.

Add to this their sagacity to deposit their eggs, and young, their peculiar number of young, or *balance of Animals*, their diligence and concern in nursing and feeding them equally, and with proper food; their passion in defending them, starving and reducing themselves almost to skeletons, if they have any suspicion of loosing their eggs or young.

Thus has the indulgent Creator finished the whole Animal World, "and made every thing beautiful in his time:—nothing can be put to it, nor any thing taken from it." *Eccles. iii. 11.—14.*

I am not going to preach, all what is meant is, that men should not find fault with the wisdom of the Creation, for nothing is defective, nor nothing is lost; Nature is enchanting and the noblest of all studies, and how many things are there which surpass our understanding!

Most of the learned that I have consulted with, call them *Irrational Animals* with various instincts, equivalent to their wants. Because, say they, every specie doth naturally pursue, at all times, the same methods and ways; whereas, reason, even without instruction, would often vary, and do that by many methods, which instinct doth by one alone.

This seems at first to sound well, but will be contradicted by what follows; every person must allow the Animals to have five senses, and how near do some of them approach to the Human Body, by their internal, as well as external parts? nay, who will not own their surpassing us, not only in bulk, strength, and swiftness, but likewise in the senses, as in seeing, in hearing, in smelling others again in tasting and feeling, from whence that known verse,

*Nos Aper auditu, Lynx visu, Simia gustu,
Canis odoratu, nos vincit Aranea tactu.*

Animals have the gift of calling, and giving warning to each other, and if some animals are silent, the wisdom of Providence is wonderful in their ways of understanding each other, even in silence, by other sensible motions, looks, &c. The languages of the beasts are unknown unto us, though pretended to by some, and if the expression may be allowed, they may as much wonder how we understand each other by speaking, as we admire how it is possible they should understand one another by silence. I have often observed wild animals, when kept in places for breeding, being very ill pleased and angry when they make their nests, if you stand near and look at them, they will make and unmake their nest over, and over again.

Now

for both species will plunder and filch from the industrious their cash and honey, though in hazard of their lives; these sluggish Wasps are perpetually at war with the industrious Bees, near whom they settle in Colonies, Vineyards, &c.

Those little Wasp-nests, of the tropical climates in the West-Indies, are every where seen in multitudes, hanging by the branches of trees like fruit; their sting more fatal than the European Wasp, and if what is said be true, that if a person is stung in the visage, it so disfigures him the moment after, he is hardly known by his intimate friends, so pernicious is their sting, though they are more delicate than the European Wasps.

Now if you destroy their building, or take away the substance from them of which they make their nest, they will make it again of some other matter, and will do so diverse times if you continue it: Pray does not this plainly shew, that they do not at all times pursue the same method? The Female Birds in breeding cages, or aviaries, for want of silk or cotton, &c. will pick the plumes from the breast of the males, to which he very submissively consents, knowing as well as we, that a fine good feather-bed is the chief article of furniture; in short, nothing is thought good enough for the nourishing of their young.

They remember and will not omit to be grateful, as having a due sense of benefits received, those which approach the human body in resemblance, and others which accompany men for their use, have been taught by mankind, to do surprising things.

I have seen a Monkey dressed like a soldier, and with a musket, &c. go through a regular course of Military Exercise with universal applause; likewise a Horse, and a Dog, which could read, write, and cypher; this could not be performed by them without tutorage and learning: ergo, they must have ideas, and compare terms or things, by imagination, cogitation, and judgment; so that it is manifestly, not Instinct only, but likewise a little degree of reason, by which they act when tutored. And as a great man very well observes,

"That there is nothing done by men worthy of Commendation, but God has imprinted some imitation of it even in brutes."

Vid. Grotius, *De Jure Belli & Pacis*, Lib. 11. Cap. 19.

Those kind of animals, and insects, which do not approach to the human resemblance, have perhaps no reason, but only instinct which guides them,

The human body from its make, fitness, speech, &c. is certainly better calculated for reason and instruction, and chiefly from the similitude he bears to God, and from his excellence in arts, and wisdom, he becomes thereby a deity in respect of animals, who, though we are surprised, and pleased with admiration at those excellent ends they pursue, and arts they exert in their habitations, materials, self-preservation, and nursing of their young, and form of their governments, in comparison to man, they only seem to act by instinct, or the call of Nature, neither was more required of them; yet how wonderful is it to behold, the various laws that Nature has imprinted on the minds of different species; each following the impulse of nature according to their various destined fitness, which man with all his superior rationality cannot sum up, owing to that infinitely supreme Being, who has adorned us, with a superiority of reason to guide all our deeds, and have dominion over every living thing upon the earth.

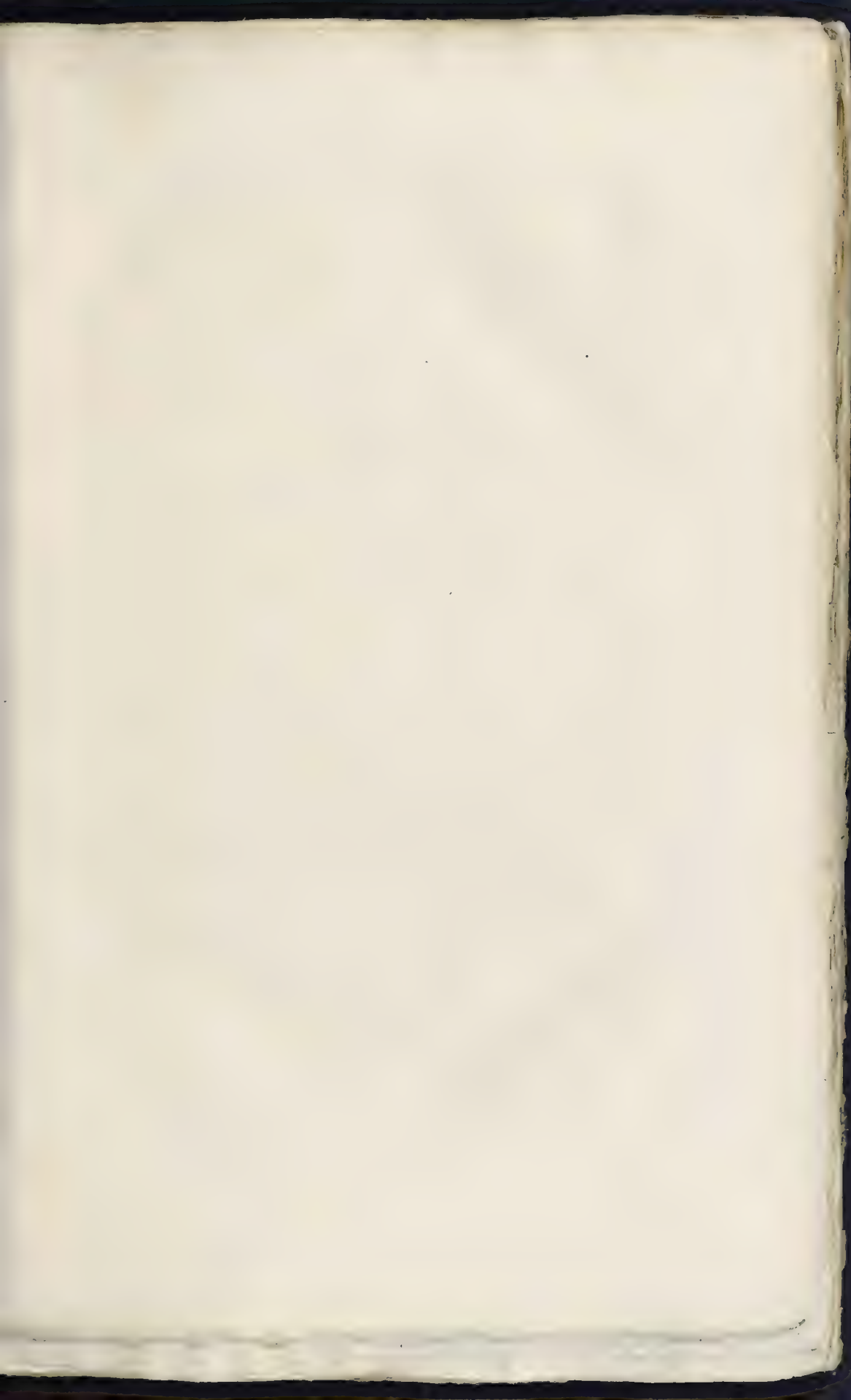


Fig. 1



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3



A

B

4



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6



T A B. II.

Oculus Mundi.

Fig. 1. **T**HIS little surprising Stone is not yet produced in any country but *China*, its colour is of a pale whitish grey, almost entirely opaque, and does not take a good polish: When put into water for a few minutes time, it grows considerably transparent, with an edge all round, and of a fine bright pale yellow, amber like; with a whitish speck in the center; it retains this beauty only whilst in the water, when taken out and dry, it resumes its natural colour. This country affords stones that in some degree, resemble it in its qualities.

Fig. 1. The natural colour.

— 2. As it appears in water.

— 3. An *Oriental Pearl*, resembling a bunch of grapes, set in vine-leaves. (A.B.) Lord Donegall honoured me with a sight of his curious *Pearl*, modeled by nature in the shape of a bunch of grapes; embellished with the line of Beauty, polished to a great degree of splendour, and in excellent preservation,—in short, it is a perfect beauty.

— 4. A *purple Pearl*, from the West-Indies, of the purple furbelowed oyster.

— 5. A most beautiful *rose-coloured Pearl*, of an oval form, found in the *pink-mouth Alatus*, or in the *Conch-shell*:—All these are very rare and valuable specimens.

— 6. A Bohemian River *Horfe-muscle*, with six *Pearls*, (c.) sticking to the shell.

— 5. I suspected this, and the preceding *Pearl*, to be an imposition and stained by art; but I am glad to find it is effected by nature, and that the Ducheſs Dowager of Portland, Kingſton, the Honourable Mrs. Cavendiſh, &c. have ſome ſcarce and incomparable *pink Pearls*, in their poſſeſſion. Beſides theſe, there are ſome yellow, others of a lead colour, ſome again very dark, a few intirely
C black,

The BRITISH MUSEUM.

black, &c. They are the riches of the sea, and their value consists in these five qualities; viz. If they be oriental and white, great, round, smooth, and ponderous.

“ It is certain that some do grow in England, for *Julius Cæsar* does not disimulate, that the *Cuirass*, or Breast-plate, which he dedicated to *Venus Genitrix* within her temple, was made of *British Pearls*.” *Vid. PLIN. Nat. Hist. B. 9. C. 35.* The said Author does not allow them of any great value, but the English oysters he counts the best of all others, and I could easily prove that the Riches acquired by these, greatly surpass those of the Pearls.

Pearl Shell.

“ *Errors like straws upon the surface flow,*
“ *He who would search for pearls must dive below.*”

PEARLS in Natural History, are a hard, white, silver-like, shining body, usually orbicular, formed in *Bivalves*, another Shell-fish, resembling an oyster, and classed in the number of gems, or precious stones.

They are caught by the Divers, in the seas of the East-Indies, in those of America, and some parts of Europe, as the common oyster, muscle, &c. but the *oriental pearls* are superior to all, as I have said; the number found in each shell is various. These Divers, it is said, continue sometimes under water above a quarter of an hour. *PLINY*, in Book II. Chap. 103, says, “ the Divers, under water, do sprinkle oil abroad with their mouths, because “ it dulceth and allayeth the unpleasant nature thereof, and carrieth a light “ with it;—moreover that all seas are made calm and still with oil.” Who can help smiling at the thought of Dr. *Franklyn*, mentioned in the Philosophical Transactions, for stilling waves by means of oil being poured into the sea, when we read this and the above account from *Pliny*? And there are other new discoveries of modern Doctors, I could mention, as excellent as this, and with what inveteracy their paper-wars have been carried on, to prove their claims of things long known before. From this we may see how some people with little merit do a great deal.

The season of Pearl Fishing is in March and April, the second in August and September; the more rain, the more fruitful and plentiful are the fisheries.

The

The fish wherein the Pearls are found, is three or four times the magnitude of the common oyster, and is called by Naturalists, *Pinna Marina*. The Pearls are of different degrees of perfection, the most perfect still drop first, the rest remaining at the bottom of the shell: Sometimes it happens, that one or two adhere to the sides of the matrix; these are fed by the oyster against its will, and become, according to the length of time, Pearls of different magnitudes, and impress a mark both on the fish and shell.

" Pearl Shells resemble, in some measure, a hen that has many eggs in her belly, from whence the most perfect drop first, and the rest remain behind till such time as they are mature. In like manner, when these shells open, the most perfect Pearls always start first, and the others remain in the shell, till they come to a sufficient maturity. It is to be feared, many Pearls, upon dropping from the shell, which they will do when they are ripe, have been devoured by fish."

Vid. PERIER's *Voyages*, Chap. 21.

The Pearl Fisheries have always been counted unhealthy on those coasts where they are carried on, owing to the air and water from the banks and rocks in the Persian Gulph, &c. nay the very peasants have such an ill opinion of the oysters in which they are found, that they never eat any. But I rather imagine it to be a distemper, by which the fish is afflicted, as the gravel or stone in the human body, or like a concretion of the gout, &c. but more resembling the cornious excrescences that grow on the flesh, commonly called warts; for there are some Pearls which are found in the real body of the oyster, but this happens very seldom.

The Pearl oysters grow fast to the rocks, and in each oyster is commonly found one Pearl much larger, and which ripens much faster than the rest, the true shape is a perfect circle, and are beautifully polished by nature, to a degree of excellence inimitable by art; whereas the Diamonds receive their lustre from the industry of man. Their perfection consists chiefly in the lustre and clearness of the colour, which they call the water.

Pearls that are of unusual figures, i. e. neither round, nor in the pear or olive form, are called *Baroquas*, or *Scotch-pearls*, those of uncommon sizes are called *Parangons*; as that of Cleopatra, valued by Pliny at *Centies HS.* or £.80,000 Sterling. That mentioned by Tavernier, in the hands of the Emperor of Persia, in 1633, bought of an Arab for 32,000 tomans, which at 3*l.* 9*s.* the toman, amounts to £.110,400 Sterling. That brought in 1574. to Philip II. of the size of a pigeon's egg, valued at 14,400 ducats; and that of the Emperor Rodolph,

Rodolph, mentioned by Boetius, called *la Peregrina*, or, the incomparable, of the size of a Muscade Pear, and weighing thirty carats. The largest Pearls are found in the deepest water, and the lesser sort near the shore. In Europe, Pearls are sold by the carat-weight, the carat containing four grains, in Asia: the weights used for Pearls are various, in different states.

Those called wens of Pearls, which are in fact nothing but roundish excrescences, and in form of half Pearls. The Lapidaries saw off these protuberances, to join them together, to make them pass for real Pearls; but a good judge may easily find out the imposition.*

Most of the *Connoisseurs* that I have consulted with agree, that they are all liable to change with wearing; in eighty or a hundred years they usually become of little value; especially the white ones, which will change yellow, and spoil in forty or fifty years time. Owing perhaps to the heat of the climate, smoke, the evaporation of the person who wears them: but those of a yellowish cast never alter. *Vid. Encyclop. Neusch. 1765.*

Now what relates to the distemper of the fish or the formation of Pearls, *Mr. Reaumur*, in the *Memoirs of the French Academy*, anno. 1717. observes that they are apparently the effect of a disease of the fish, like other stones in animals, in short, they are all formed of a juice extravasated out of some broken vessels, and detained, and fixed among the membranes. And will likewise that the shells of sea fishes, as well as those of snails, &c. are wholly formed of a glutinous stony matter, oozing out of the body of the animal. *Vid.* for the formation of shells, TAB. XXVII. Perhaps if the juice destined for the growth of the shell should chance to overflow, and burst forth in any cavity or pore of the body of the shell, it forms the Pearls of the same colour with the part of the shell to which it corresponds; therefore the difference of colours in Pearls doubtless arises from the different parts of the oyster wherein they are formed.

When the seed happens to be thrown into the mesentery or liver, or the parts corresponding thereto, it is no wonder if the impurities of the blood, change the natural white. Thus we find that the Pearl and the shell are always exactly of the same colour, for in the large sea-muscles, they frequently find Pearls of

* *How to know good Pearls.*—To discover the hidden Defects and Faults of a Pearl, and to know whether she is speckled, or broken, or has any other imperfection, the best way is, to make trial of it by the Reverberation of the Sun-beams; for by this means your eye will penetrate into the very Center of the Pearl, and discover the least defect it has; you will then see whether it be pure, or have any spots or not, and consequently you may the better guess at its value.

different complexions, some like the Mother of Pearl, and others red; the red ones were in that part of the muscle where the red juices of her flesh had tainted the shell with a red colour; and those of the Mother of Pearl colour, were found in that part of the shell which was died with the same colour of the Pearl: this shows without doubt that they are both formed of the different coloured juices, proceeding from the flesh of the fish. Now what concerns the inimitable beauty, and changeable colours of the Mother of Pearl, that they proceed from the small furrows or wrinkles of their plates, that are laid irregularly one over another, which is plainly seen by the help of microscopes. We will not dispute they are assistant only in producing these tints, but there is a principal, and other subservients, which are superior to the irregularity of the furrows of this mother of pearl; these should be first well understood, and then a person might with ease judge of the fixed, changeable, polished, transparent colours, &c. for according to my doctrine, there are no such colours as real white and black, it goes very much against me to go on: Certain I am that more might be said in one page, than what is found in most of the volumes of those authors that have cultivated this subject; the above principal and subservients, is the chief key that opens the door which leads into that apartment of the academy called Colouring. I don't doubt but some of the Painters mouths water, and with prick'd-up ears in expectation, would wish to have a little entertainment this way: I must own many should be welcome, but as this is a public affair, they must be disappointed for once, and this fine dish of colouring, for which the Antients were so remarkable; the prescription of which is lost, and never to be retrieved, but by looking at and studying of Nature, and their Paintings.—I have said already more than I intended, and they must be satisfied with this.

I have further to remark that,—“A woman put Pearls into a vessel of middling ale, to save them from plunder; and sometime after, going to take them forth, found them all run into a mass,” *Vid. Weekly Mem. for the Ingenious, p. 66.* Pearls were of some use in medicine, but scarce owned by any at present, except Quacks; witness the once famous Galcoin's Powder, likewise certain preparations of Pearls for the Ladies, and many more I could mention; but they are all apparently nothing but baits to trick the Fair Sex with. §

§ Before I take my leave of Pearls, I will add their valuation, *Vid. C. Neumann's Chemical Works, page 531.* —The weight of round Pearls is expeditiously judged of, by means of a small instrument composed of several slips of brass full of holes of different sizes: The smallest hole receives a Pearl of one or two grains; and the largest, one of ten carats; and thus the weight of any given round Pearl is known from the hole which it fits. Small irregular ones are valued from the number that goes to an ounce: If a hundred make an ounce, they

D

are valued at an hundred rixdollars; if the number is less, the price is greater; and if the number is greater, the price is less: Two hundred to an ounce cost but seventy rixdollars; three hundred, fifty; nine hundred, ten; two thousand, three; four thousand, two and a half: Of the very small sort called Seed-pearls, used in medicine, an ounce contains usually eight or ten thousand, and costs, if the Pearls are of the oriental kind, two rixdollars, if occidental one rixdollar and twelve groschen.—A rixdollar 4s. 6d. a groschen about 2d.

T A B. III.

T A B. III.

Incrusted Scull and Sword.

Fig. 1. **A**N Incrusted* Scull and Sword, they were both found in the Tiber at Rome, on the right side of the Scull (A.) is the bone or head of the humerus, and (B.) the first rib adhering to it.

Fig. 2.—The Sword half as big, the blade of which was iron, rusted into a hard kind of ochre, (c.) the scabbard was wood, but I could not perceive any covering either in or out-side; some part of the sword was solid and no ways injured.

* Incrustations, vulgarly called Petrifications, are coverings like a glove on ones hand, or additional stony coats adhering to the internal matter. The Antients were well acquainted with incrustations and petrifications, as may be seen from Lot's wife, and

"Like Niobe we marble grow,
"And petrify with grief."

DRYDEN.

There is scarce any water that does not contain saline and stony particles, which may be separated from it by evaporation; and the generality of petrifying springs, when examined by this process, are found to be very full of calcarious, or other stony matter, and frequently of ferruginous and vitriolic kinds.

Those which contain calcarious matter, when they drop upon sticks, mosses, or other vegetable bodies, act on them by incrustation; their calcarious particles being left behind while the water goes off, and forming by this means, successive crusts some times to a great number, which adhere closely to one another, and form a stony coat to the wood, &c. If these be broken at different periods of time from their formation, some of them will be found with the substance found within them, others rotten, according to the solidity of the substance within.

Perhaps the incrustations of the above Scull and Sword, are owing to the water of certain springs or

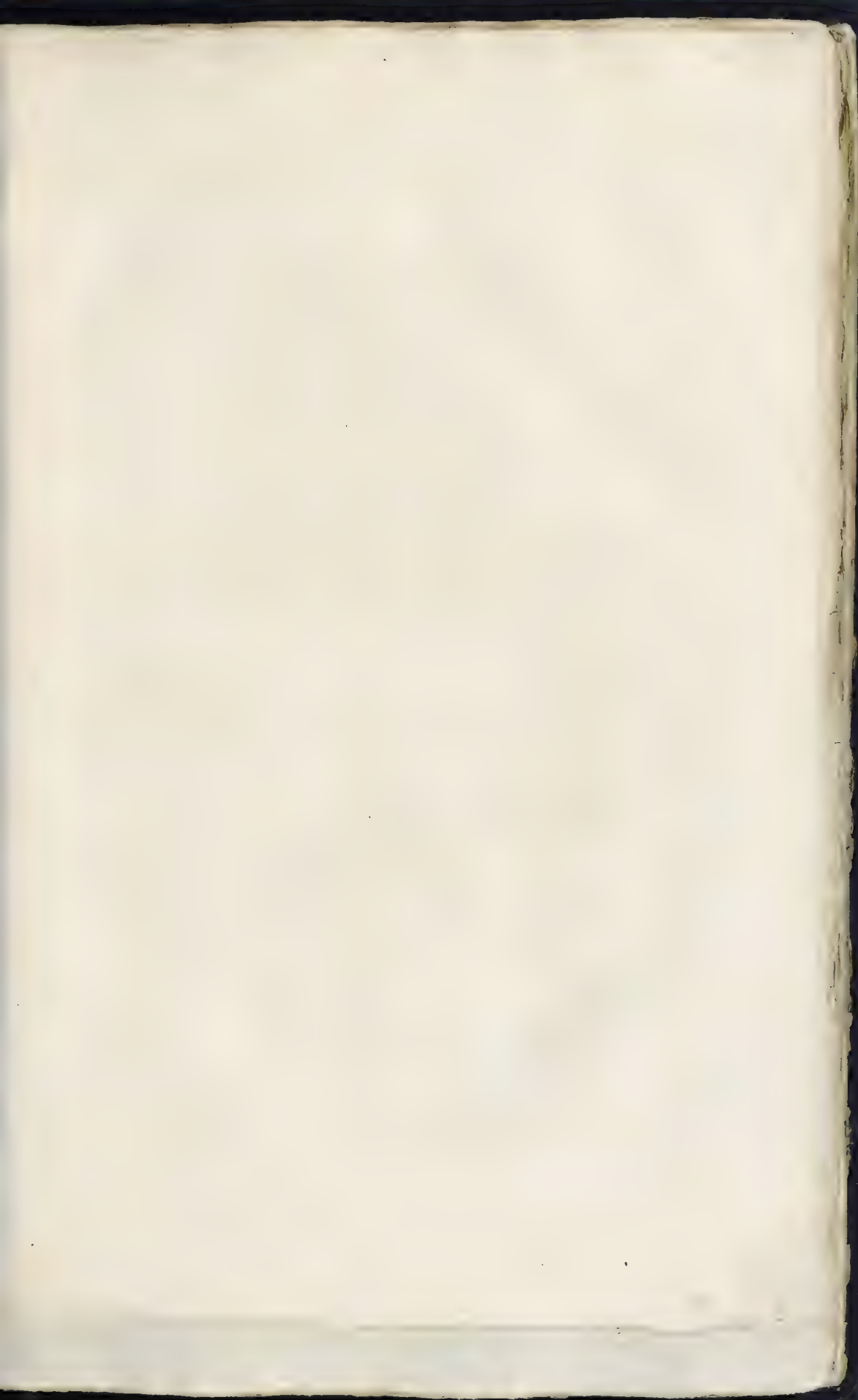
wells, (impregnated as above) that run down into the Tiber, which petrify the clay that covers any substance; and the force of the water often stirring and turning the Scull, &c. being the cause of its hardening all over. But petrifying waters, which contain particles of genuine hard stone, and perhaps with them some ferruginous or other metallic ones, do not act in this manner by incrustation, but always leave the substance naked and penetrate into the inner substance of the wood, &c. filling every pore with the hard matter they deposit; which without altering their texture or size, adds greatly to their gravity, and gives them the hardness of a stone. It is said that in some places the sandy earth effects the same thing on whatever is buried in it, though there be no petrifying spring near it. The harder or more stony parts of these petrifications always give fire with steel. Lough Neagh, in Ireland, Lochmond, in Scotland, and Knaresborough, in Yorkshire, are the most noted places for petrifications in our dominion.

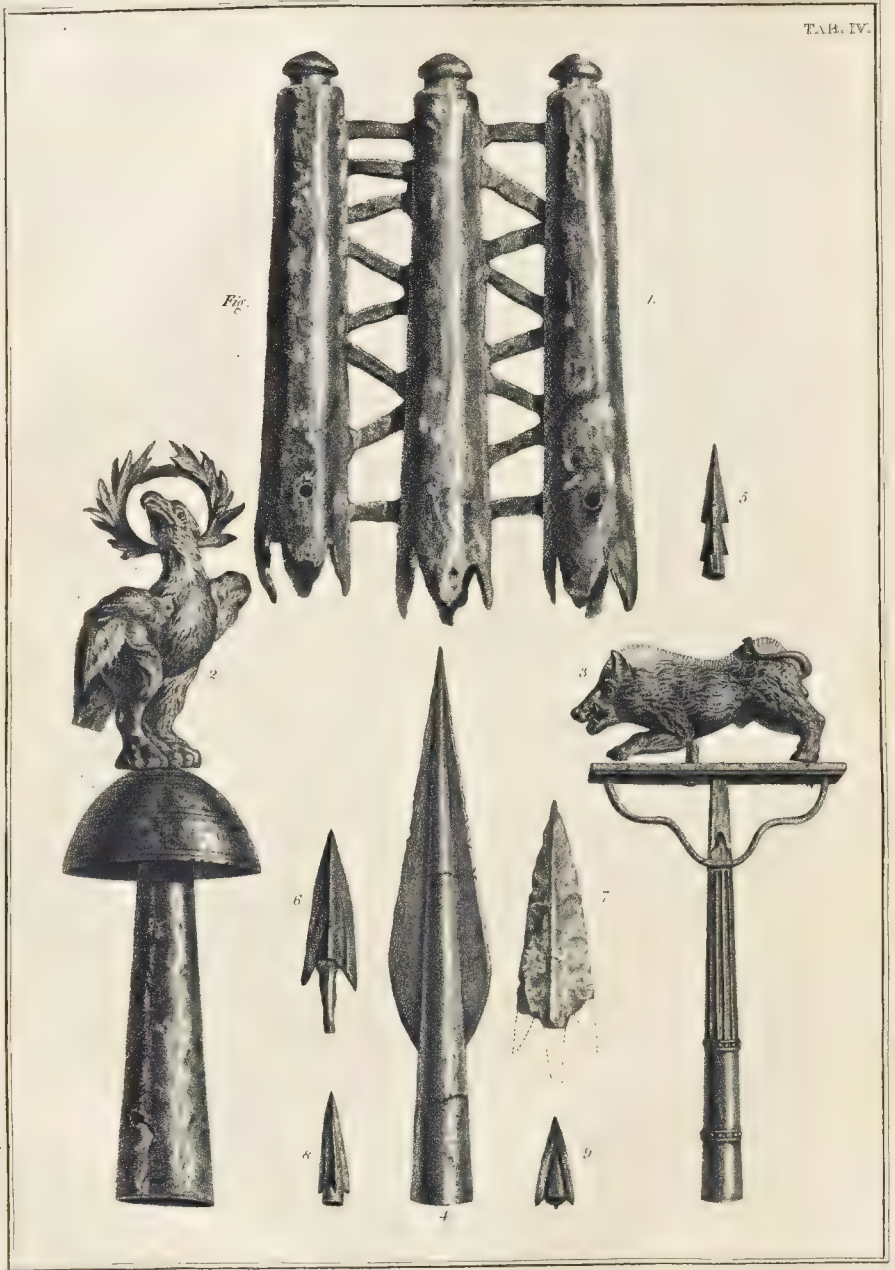
It is a common opinion, that these stones are generally used for hones in England; but this is an error, their substance is a real stone, and not found here, but at Drogheda. *Vid. TAB. XVI. Fig. 2.* for an incrustated Sparry-bird's Nest, and for an account of *Les Caves Goutieres*, &c. which are all matters connected with the above. The ancient Naturalist mention a river whose waters turned bodies into marble, by mere contact; nay, which being drunk, petrified the viscera or bowels of the drinker.

I remember

Fig. 1







T A B. IV.

Ensigns, &c.

Fig. 1. **T**HIS unknown Subject I drew chiefly to set the Antiquarians to work, for I must own it is like many other pieces whose use is not easily understood, unless perhaps it is that ornament which we find on the bottom of their *Quivers*, or part of the *Decorations* we see on the *Roman Signals*, &c. The three pillars are hollow within, with a hole in each at bottom, to fasten by. Its substance is brass and the same size.

2. Ensign of the Eagle, Caius Marius was the first, as Pliny relates, who appointed the Eagle as the first Military Ensign of the Roman Legions, among four others, *viz.* The Wolf, the Minotaur, the Horse, and the Boar. He says a

I remember in my time, not many years ago, of a bastard child being found all over incrustated with stone. And a friend of mine had once an incrustation of a peruke; in short, whatsoever is thrown into these waters will be covered with a stony coat, or in others turn to stone, which is an operation of Nature, either on animal or vegetable bodies, and which preserve always the form which they had before. There are some persons who will not admit any real petrifications; though they may be convinced, and the incredulous may have their mouths stoped, if they chuse to examine the specimens of real imbibed wood, shells, the *madrepores*, the bones of fish, &c. preserved in the BRITISH MUSEUM. A great many Naturalists have been very curious to know how much time Nature takes for petrification; they believed from thence a possibility of knowing the age or antiquity of our Globe. But herein they may be liable to mistakes, for some substances and waters might be more proper and fit for *lapidification*, or petrification, than others.

It was my intention to have added a Draught of the incrustated peruke; but after much enquiry, I find it is lost. Many gentlemen in this country seem not to be fond of these kind of subjects, because they are easy to be had; we should be glad to put them in mind that

things far fetched are generally dear bought, and much admired; secondly what is common in one country, is not so in another. Perhaps I may give a drawing of this incrustated peruke, in the course of this work if it should be found, and for the present the reader is desired to accept of the following explanation on the *Antiquity of Perukes*.—But stop, before we proceed, it is proper to acknowledge our just esteem to the following author, who has taken so much pains to make it public: The person I mean is the late M. C. F. Rangonis, *Gym. Berolin. Reft. de Capillamentis seu vulgo Paruquen, Liber singularis*, in 12°. Magdeburgi.

This way of writing is the more agreeable, because more peculiar, though of a subject common to many nations which is of *Perruques*. The author at first shews, after an ample definition of the word *Capillamentum*, that the hair has been always esteemed as man's great ornament, and a mark of liberty; hence it is that all Nations have continually had so great care thereof; but as there are several accidents which may deprive us of it, humane industry has endeavoured by false hair to repair what has been lost, and also to change the colour thereof, when the natural one did not please. 'Tis no easy matter to determine what nation first invented this additional ornament of the head. But 'tis certain that it was
not

few years before Marius, it was carried alone, and the rest were left in the camp; but Marius at last laid them all aside for the Eagle. These words of Pliny agree very well with the Coins, on which no other animals are found among the

not unknown to the Romans, and that long before them it was in Use among the Greeks and Persians. At least, History ought to have preserved the Name of its Inventor, as it gives *Medea* the glory of having first contrived the dying of hair. This our Author shews how to do with several colours.—Lastly, The different manners after which several nations have ordered their Hair, do furnish this author with many pretty Remarks. He says, that the Priests in all nations are always distinguished in this point by something particular; and hence he would have it believed, that the *Horns of Moses* were nothing else but two little curled Locks of Hair sticking out at each side of his Head, after the same manner as the *Armenian Priests* at this day do wear them.

From the Journal des Savans for the July 21, 1681.

We refer those who wear perukes, or that may have occasion for them one day or other, to the Author himself; at the same time we hope that the above, and the following will not prove unwelcome. Now as all things in Nature are linked together in a bewitching manner, our business is to go on gradually, i. e. step by step, and here I should be very much blamed not to mention likewise the Antiquity of *Tetes*, the most respectful authors that have treated on this subject is that easy and excellent poet *Ovid*, in his *Art of Love*, c. 1. and *Juvenal*, &c.

Much has been said and written, (as *Ignobilis* observes) against the *Lady's heads*, and their using a multiplicity of *false hair*. The present modes are trifles to what the ancients did, and the extravagance of the *Roman Ladies*, as recorded by *Capitoliu Verus*, is scarce credible: his words are, “*Dicitur tantam habuisse curam, capillorum flavorum, ut capiti auri ramenta inspergerent, quo, magis coma illuminata flaresceret.*” —As this may be perused by the Ladies, I shall put the foregoing into English,—“It is reported, so great attention the Ladies paid to the colour of their hair, that they sprinkled gold dust on it, to add to its yellow lustre.”—Yellow hair among them was the *ton*; and even the Ladies wore wigs called *capillamentum*. But let not these snarlers go on railing at the height of the head-dress now, when formerly it was used much higher. Indeed, the Primitive Fathers railed against that and every other apparent innovation; but their preachings then, were as little regarded as their writings are now. In an antique, which I have seen of *Julia*, the daughter of *Titus Vespasian*, and mistress of her uncle *Domitian*, her head is combed up behind; on the sides are curls; before, it is combed up, and on it is fixed a coronet, enriched with jewels, which I suppose

was tied behind under the hair combed up: above this are three rows one above another, like turrets, so that it looks like an ancient fortification: on the top, the hair seems to be supported with pins, or a bodkin, like the Spanish Ladies formerly: on this building a profusion of precious stones appear; pearls also in great abundance. This beats any thing we see now; and therefore as the Ladies have so good a copy to follow, and are so moderate, I think no one has a right to criticize their particular fancy in these ornaments.—It has often been objected to the present mode, that the modesty of the ancients did not admit men to dress their hair. The inconveniency of a jealous husband might prevent it; but even in *Nero's* time, hair dressers were as public in Rome, as now here. They were called *Ciniflones*; the women who performed this, *Ornatrices*.

Many curs have bark'd at our Ladies ornamenting their heads with feathers; certainly this custom is ancient, and formerly it required a knowledge in light and shade, to arrange them properly; and to so great a perfection had they attained, that it was difficult, as *Varro* says, to distinguish between a composition of feathers, and a fine painting, at a small distance. *Nullus, qui non didicit pingere non potest judicare, quod sit bene pictum, a phumatio.*—These artists were called *Phumarii*, and, no doubt, adorned animated beauty, as well as inanimate; indeed *Juvenal*, (who was a snarler) proves the height of the Ladies heads, in his time. He says, *Tot adhue, compagibus altum adificiant caput.* That is, “That the Ladies still continued to build up their lofty heads by additional stories;”—but the excess in the days of *Tertullian*, was as much superior to what is practised now, as any fashion can be. His words are, *Adfigitque, nescio, quas enormitates futilium capillorum nunc in galeri formam, nunc in cervicem retro suggestam.*—That is, “Ye affix (I know how) such enormous quantities of false hair, sometimes made into the form of a helmet; sometimes carried backwards, towards your necks, and turned up.” Thus, (I think) no one can accuse the Ladies of being singular, as they have the *Roman Ladies* as instances, how moderate their constructions are to the same, in the times of *Tertullian*.—Tho' we have played the part of an Advocate for the Ladies *Tetes* and *Feathers*, yet we can't help pitying this Man's misfortune, married to a certain modern fine Lady.

AN EPIGRAM.

*False rumps—false teeth—false hair—false faces;—
Alas! poor man! how hard thy case is:
Instead of woman, heavenly woman's charms,
To clasp Cork—Gums—Wool—Varnish in thy arms!*

Military

Military Ensigns. These Legions, or Regiments of Soldiers, consisted of ten companies, troops, or cohorts; the number of men uncertain, sometimes more or less, as appeareth from Livy. And this Eagle was the Ensign of the Legions or Foot, and the Standard with the four-square Flag that of the Cavalry. The use of these Ensigns was this, from a passage of Vegetius: "That the Antients having found by experience, that the ranks in the heat of battle were often put into disorder; to prevent that mischief for the future, divided their Cohorts into Centuries, and gave to each Century its proper Ensign, upon which was written the name of the Cohort, and number of the Century, that by this means the Soldiers might at least keep in with their proper Cohorts, how great soever the disorder was."—Our Ensign is as big as the original, and the substance brass; but from its size it is looked upon as a votive, being too little for an Ensign, and therefore must pass for one in miniature. Notwithstanding I have *Liphus*, who judges it to be but small.

3. Ensign of the Boar, though I mentioned just now that the Eagle was the first Ensign of the whole Legion. Yet I met with a passage in Josephus, concerning the march of Vitellius, through the Jews territories, to Arabia; where the Governors of the Jews begged he would not carry his Military Ensign of the Boar through their Country; (I need not repeat what abhorrence the Jews have to pork) and it seems from thence that the said Ensign was used for a long while afterwards. The workmanship of this Boar, is very fine, and the size half as big, the substance brass, both taken from Sir William Hamilton's Collection. From the comparative bulk, I take this to be a real Ensign, some of which were of gold, others of silver, but most of these I have seen are of brass or iron, fixed to a lance, and were kept in the Temple of Mars, and from thence taken out when they had occasion for them.

4. The Head of a *Spear*, from Scotland, found at *Bonnock-Burn*, upon the Field of Battle, between the Scots and English, in Robert Bruce's reign, and that of Edward II. of England; its substance is brass, size half as big, and is of the same form as the Roman ones, the inside is hollow from the bottom to the very point, and part of the wooden lance broke off within, which is deal. They used short and long ones, either for thrusting or throwing, pulling it towards them, or backwards, sideways, keeping, and continually thrusting it in the wounded body, for to tear and enlarge the wound of their enemy. Which I have seen finely represented by *Raphael Urbino*.

5. An Arrow-head* of Brass, with two beards on each side, the center had one beard at bottom, and two protuberances or broken beards, the posterior

* From the construction of these Arrow-heads, either with sockets, necks, or tails; it struck me, and seems as if it had been the intention of the Ancients that the Arrow-heads should remain in the body when the Arrow should be taken away; the slender reed or woody part easily discharging itself from the Arrow-

head, which has a sharp point and swiftly enters; but the under part being quite reverse from its bigness and many points makes it therefore hard to release. The Arrows, without doubt, are of the earliest antiquity, and were used by almost every Nation: However, it does not appear that the Romans had them in the beginning of their

part had none, with a hole or socket in the center, same size. I have seen many Arrows of various kinds of substances, and some that had a dozen or more beards of different magnitudes, all of a triangular form. Some again where the beards were longer on one side than the other, first used by the Scythians, who were famous for handling the bow and arrow; nay, when any author takes notice of bows, they mention those of the Scythians. Arrows are poisoned † by some nations, either by being dipt or varnished, and very dangerous and difficult to be extracted. *Vid. Curtius, l. 9.* where he speaks of Alexander, when wounded. It is still in use among the Tartars, &c.

6. Of brass, with two beards or points, and a protuberance in the center, same the other side; the woody part of the arrow must have had a socket for the neck or tail to enter into, which is quite different.

7. A large arrow head, the substance of flint, and said to be used before the brass or iron ones, but I think more likely perhaps from those countries where they have no iron. This arrow had a tail quite reverse from *Fig. 5.* and must have been fastened into a reed or in a socket of the wood; like *Fig. 6.* perhaps the ancients knew the art of dissolving or softening flints.

8. Of brass, with three beards, and a socket, but the points don't terminate so low as the next figure.

9. Of brass with three beards, its form triangular, the points below the socket.

their Republic; though they made use of them afterwards, and had Masters at Rome, to teach the use of Bows and Arrows. "Among whom was T. Flavius Expeditus, *Vid.* for his Image a sepulchral Bass-Relief, where he is called *Dottor Sagittariorum.*"—*Montfaucon. vol. IV.*—And if we see on the column of Antony's Archers engaging with others: These are not Romans, but were Auxiliaries, which the Emperor had taken into his service.—Most of those Nations that had no iron in their country, pointed their Arrows with bone, stones of hard quality, and ivory. The Persians had very great Bows and Arrows of Reeds, according to Herodotus. The Indians of Reeds and Canes of their country. The Ethiopians made theirs of Palm-tree, according to Strabo, of four Cubits long. The Lycian Bows of Cornel-tree, and the string of these oriental Nations of Camels pizzels, according to Pliny.—The Sarmatians, Pausanias says, made their Bows and Arrows of the Cornel-tree, and pointed their Arrows with bone; likewise their Spears. The Germans, also the Huns, according to Tacitus.

rafter are pretty uniform, as may be seen in the Monuments still remaining; but the Grecian Bows, according to Athenæus is of this shape Σ And what respects England, we will add to this the reason of Yew-trees being planted in Church-yards. Our forefathers, says an ancient Author, so famous for their skill in the Bow, used the Yew-tree; and that Yew-trees might never be wanting, they ordered one at least to be planted in every Church-yard in England. The reason of their preferring this Tree was on account of its wood being very tough.—As to the Quivers or Case, in which they kept their Arrows; there forms were generally round, and some of a narrow oblong square, as may be seen from the Grecian and Roman Trophies, and ancient Monuments. Some are lined within with skins of animals, &c. others with covers at the top, somewhat like the Fifers cases of our Infantry.—They had likewise one for their Bows, called *Corytos*, or Bow-case, found on Medals. Great number of these curious Cases, Bows, and Arrows are to be seen in the BRITISH MUSEUM.

Now what concerns the Bows and Arrows, they are generally proportionable with each other. The American Savages have Bows five and six feet long. The Bows were likewise made of the Horns from different Animals; (*Vid. Ovid, l. 1 and 2.*) and as to their cha-

† Arrows are poisoned.] "The Indians compose a poison of certain odoriferous apples, ants, scorpions, and other venomous insects, pounded together; of all which they make a kind of black pitch with which they rub their Arrows when they go out to fight. Those who

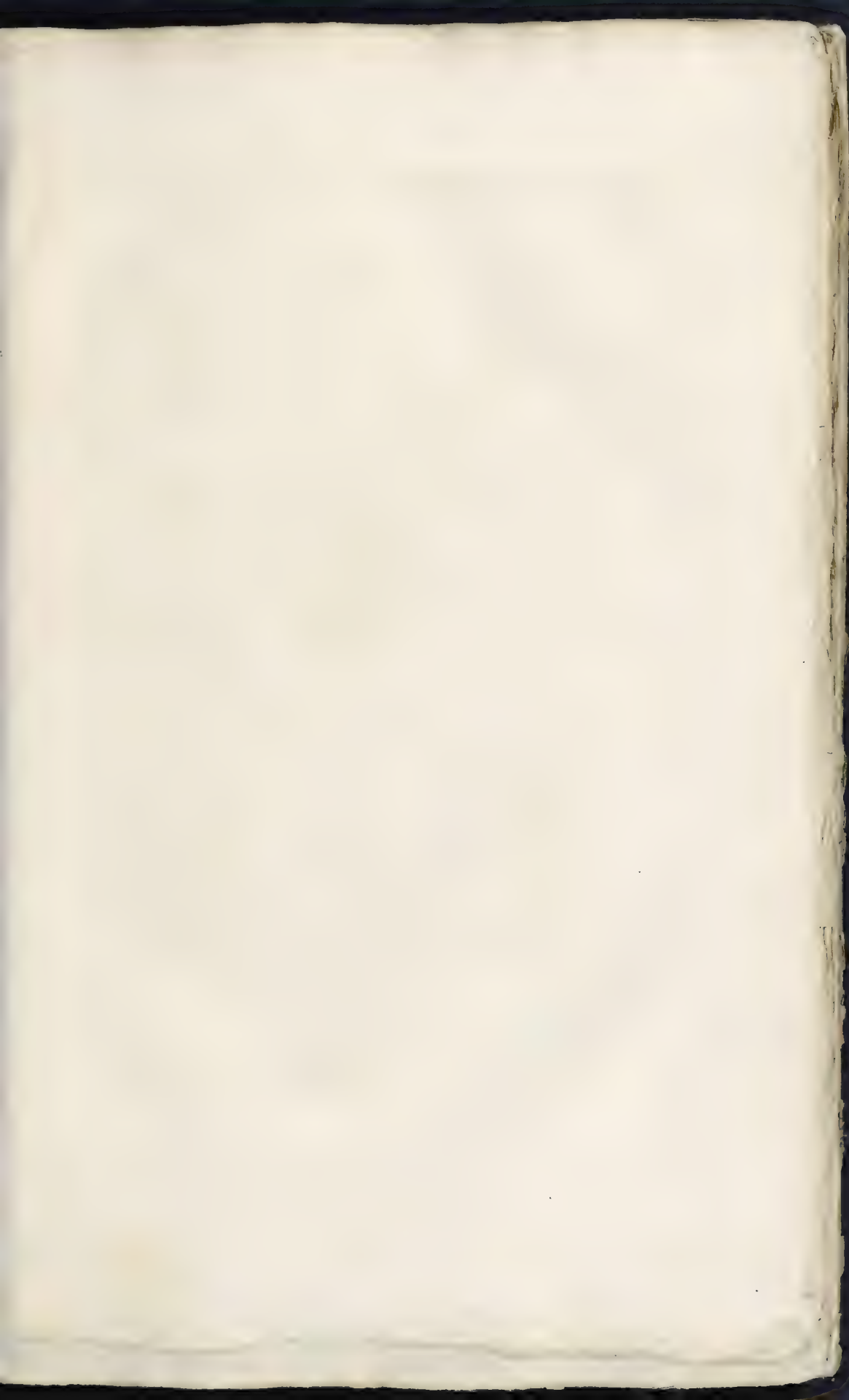
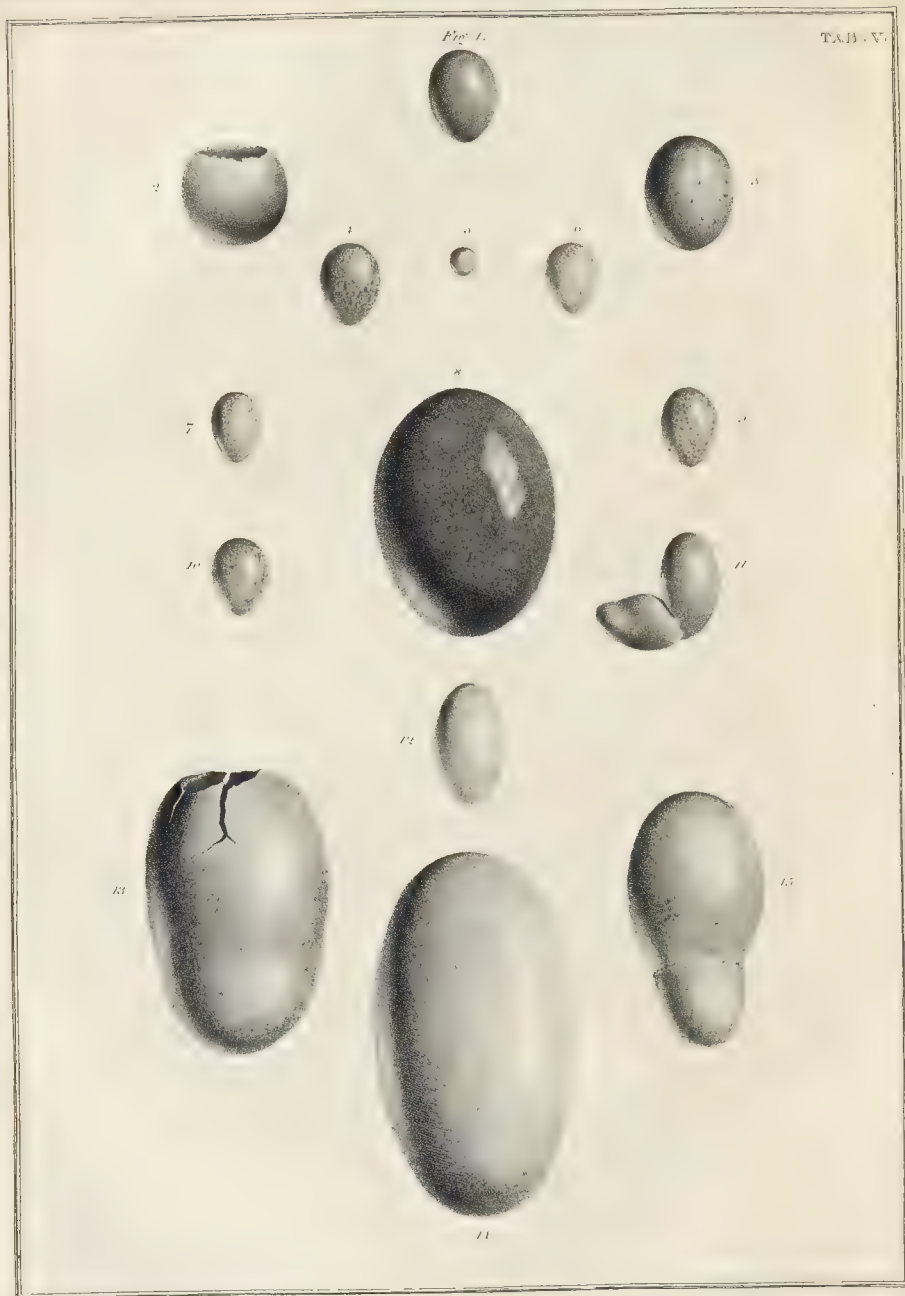


Fig. 1.



T A B. V.

Ova, Eggs.

Fig. 1. **A** Remarkable blue Egg, from Virginia, form * very beautiful.

who are wounded with these Arrows immediately die mad. They throw themselves on the ground, bite their flesh, and tear it to pieces, without its being possible to cure them.—They have likewise a kind of small green serpents, which are full of poison, and much in request; because with their poison they envenom their Arrows."

Vid. Perier's Voyages, p. 195 and 284.

* *Form.*] Of which there is great variety among Eggs, owing to the diversity of the *Uterus*, or mould which is of an oval form, wherein they are cast or modeled. The Egg-shell is constructed in the womb, from a thick Sediment, or Plaster-of-Paris-like Substance, great quantity of which passes from them with their excrements. Some of these Egg-shells are thinner than others;—all the stale or addled Eggs float on the water, and the fresh or sound ones sink; as do likewise those which are termed *Hypememia*, or Wind-eggs, which a hen layeth without a cock, and will never prove a chicken. There are hens that lay two Eggs a day, and I have seen Eggs that had no shells. The Hen-Eggs have in all ages been preferred, and those that are fresh and large, are the best for old and sick people, being both meat and drink, provided they are not boiled too much. And therefore Eggs are well called by *Arbuthnot* on Diet, "perhaps the highest, most nourishing, and exalted of all animal food, and most indigestible." All the Birds lay a certain number of Eggs, sometimes more or less, and then take to their incubation; but if the Eggs be withdrawn, they will lay more, or if you supply them with others they will sit to hatch till they are almost dead: as I have seen of a Hen, when I made a picture in Crayons of the Progression of the Chicken in a Hen's Egg; which, it is, but lately I have been informed the *Best of Women* has in her possession, the most entertaining Picture I ever have done, though it was cunningly kept as a secret

from me, in a mean and contemptible manner, that it was intended for our Most Gracious QUEEN, and this is the reason I could and would not draw any more.—If this is the way that Painters are to be encouraged, *Adieu to all Arts*, and all such professions which have a connection with, and dependency on it; must he not detect the *Art*? will not oppression make a sensible man mad?—The above Picture was done in the best part of my life—who will do a better? I would have done miracles in the art (If the expression may be allowed) had I been properly encouraged.—My Printer is waiting for this, and therefore shall proceed with my Notes.—When first I began to draw, and inspected more closely those various progressions of the chick in the Eggs, it struck me very much, that the Egg is a true Microcosm, from the great resemblance it has to our Globe, for the Shell is the Heavens; the Yolk, with its Treddle, or *Chalaze*, the Earth, with its Poles; and the White, is the air and moisture that surrounds the World. The Antients therefore in some Ceremonies of Bacchus, used to adore the Egg, as being a figure of the World, according to Plutarch and Macrobius.—Eggs may be preserved fresh for a long while, to make them very useful in the winter months, for sick people, poor sailors on long voyages, Hospitals, &c. *Viz.* The Eggs must be fresh or newly laid, and with very little expence may be dipt in melted mutton fat, or varnish them over with any spirit varnish, in which you must mix a little poppy, or nut oil; or if you will boil them a little first before you put the lay on, they will keep for a considerable time. When you use them afterwards for food, the hot water dissolves the mutton fat, or both the spirits and gums, and will taste as fresh as a new-laid Egg, or as if nothing had been done to it. The case is obvious, for the varnish or mutton fat becomes solid and stops the pores of the shell, which hinders the liquors from evaporating, or the hot air from penetrating. The chief consist

2. A Cock's Egg, † form circular, broke at top, rough, colour redish white.
3. The same, form broad in the center, colour greenish white, said to be laid in Sir H. Sloane's Garden.
4. Skylark's Egg, it was given me as such, I doubt it; colour greyish red, with numerous miniature purple brown spots. She builds her Nest on the ground, or in a hole made by the foot of a horse, the wheel of a cart, or any other cavity.
5. Humming-Bird's Egg, the smallest of all the feathered animals; form roundish oval, colour very white; the Hen lays two or three Eggs.
6. Linnet's Egg, colour bluish white, tinged at the largest end with purple red, Hen lays four or five Eggs; builds its Nest among the furz-bushes, &c. has young ones by the end of April, or in the beginning of May.
7. Goldfinch's Egg, colour bluish white, with light brown red spots; Hen lays six or seven Eggs, builds its Nest pretty high upon the branches of fruit-trees when in blossom, generally in the apple, sometimes in pear, plumb-trees, &c. builds in April. These mild and gentle birds, make exceeding pretty Nests, the outside of very fine moss, the inside of curious soft bedding, such as down, wool, &c.
8. Pheasant's Egg, from Buenos Ayres, one of the most considerable Spanish Ports, in the Province of *La Plata*, on the Coast of South America; its form broad in the center, colour purple brown, very smooth, and beautifully polished by Nature.
9. Robin-Red-Breast's Egg, colour a darkish brown white, ornamented with yellowish brown spots; Hen lays generally five or six Eggs, never less than four; builds in an outhouse or barn, in a bank or hedge, likewise in the woods; has young ones by the end of April, or beginning of May.
10. Canary-Bird's Egg, colour dusky white, besprinkled all over with purple brown spots, chiefly at the top; Hen lays usually four or five Eggs, they breed commonly three times a year; beginning in April, and breed in May and June; sits fourteen days.
11. A monstrous Jay's Egg, or twin Egg, from Kenfington-Gardens; the Eggs are of an asf colour, spotted all over with brown yellow, scarce visible.

consist in giving them a dry place, or to bury them in dry hard salt; this salt, or *brine*, will likewise preserve flesh, fish, liquors, fruit, vegetables, from frost, heat in the summer, and from air at all times. And Wine in glass bottles, buried in saltpetre, will keep them fresh all the year; a little quantity of saltpetre will likewise make the wine so extremely cold in summer, that it will make ones teeth chatter like a pie or monkey, when held in the mouth. The chief art depends intirely, that all air be excluded from it. I would venture likewise to recommend sand, first well warmed to have it dry, for to preserve wines, fruit, eggs, &c. for it will em-

balm flowers; and many lost travellers have been found in the hot *Sands of Egypt*, and in the *Deserts of Arabia*, entirely uncorrupted without either salination or embalming.

† *Cock's Egg*, out of which, as is said, the Basilisk commonly called Cockatrice proceeds, when hatched under a Toad or Serpent, confirmed by some, doubted by others, but denied in this our present age, as being a chimerical Fable of the Antients, or from a misunderstanding of the *Egyptian Hieroglyphical Fancies*, which have been transcribed from age to age with additions. That there was

12. *Testudinis Ovum Ter*, or Land-Tortoise Egg, form broadest in the center, upper and under part equal, the form of an ellipsis; colour dusky brown white, and rattles within.

13. Hen's Egg, which had two yolks, or twin Egg, broke at top, colour of a darkish white. My Father, in 1757, had a large white Hen, which frequently used to lay Eggs with two yolks in each.

14. Crocodile's Egg, † form like the Tortoise, but not peaked, more blunt, very remarkable, and not like the Eggs of the winged animals; colour bluish white, with a few faint dusky yellow spots, full of little pores, though polished. The crocodile lays Eggs no bigger than those of a Goose; yet no living creature extends to so exceeding a magnitude, from so small an Origine; from whence the common conceit, that it hath no period of increase, but grows as long as it lives.

15. A monstrous Hen's Egg, with a protuberance at the bottom, upper part very white.

was once, or at present exist, a Basilisk, or little King of Serpents, we won't deny, neither is it impossible when a Cock growing old, from some femal matter, &c. within, hereafter a spherical formed Egg may be produced. Yet would it be unreasonable to expect a Basilisk hereout as being unfruitful.—*Ovum Centen-num*, or the last Egg, which is a very little one, and are all of them addle, are laid by hens when old, or have done laying; I have seen several of them of a Globular form like a large marble, others oval-like; and I take those of Fig. 2 and 3, to be such, what the old women call Cock's-Eggs, or perhaps the first Egg, laid by a very small Bantam Hen, of which I have two, one without a shell, the other with one.

‡ Crocodiles (as Calmet affirms) lay their Eggs, resembling those of a Goose, and (as I have said) sometimes amounting to sixty, on the sand near the water-side, covering them with sand, that the heat of the Sun may contribute to hatch them. The *Ichnumon*, or Indian Rat, which is as large as a tame Cat, is said to break the Crocodile's Egg, whenever it finds them; and also, (but this I do not believe) that it goes into the very belly of this creature, while it is asleep with its throat open, gnaws its entrails, and kills it.—The *Hippopotamus*, or Sea-horse, a very large amphibious animal, is likewise a great enemy to the Crocodile, with which he is perpetually at War.—I have been told by a person of great veracity, that a traveller who had found a Crocodile's Egg on the Nile, opened it with his knife, the Crocodile bit a piece out of it, being just fit to enter, for to shew its great voracity even before birth. As to the report of many Authors, that the Barbarians, who inhabit that Country, eat the Crocodile Eggs, is like many

other stories, chiefly invented for Amusement with which they fill their Books, (this I detest) and if it is really so, they must have been ignorant travellers half starved, or not knowing what it was; or perhaps those inhabitants have better stomachs than we.—To this we will add the fecundity of some Animals: There are species called Turtle, and the Carret, the first lays near three hundred Eggs, which are very large, and will keep for a considerable time, covered with sand near the Sea; not only these, but the flesh is an excellent refreshment, and an infallible cure for particular Disorders in long Voyages. The flesh as some will have, may weigh two hundred pounds, and in fine, is very much coveted by Navigators. They lay their Eggs thrice at the expiration of fifteen days, and in about twenty five days the young Tortoises are seen to rise out of the sand, crawling to the water, but not having strength sufficient against the waves, are often cast on shore, and thus become a prey for Birds, so that out of three hundred Eggs, hardly ten escape.

In page 15 we mentioned good Eggs, here we'll treat on bad ones;—Now when the yolks of Eggs look red and blood-like, this is always a sign Hens have fed on coarse flesh, carrion, &c. commonly called offals:—For to prove this we had an account from Smyrna, a city and port town of Asiatic Turkey. No longer than June 25, 1778, the calamities which distressed that country exceedingly, were the swarms of Locusts that devoured all their summer corn and garden stuff; the swarms of these vermin were so numerous that they perfectly darkened the air, and the poultry did eat them so voraciously that the yolks of their Eggs were turned to the colour of blood, and had a very bad taste.

T A B. VI.

Ova, Eggs.

Fig. 1. **A** Maccaws Egg, form rather more peaked than commonly they are; colour reddish white and polished. She laid several of them, in which was a yolk as well as white.

2. *Lapis de Goa*, * Goa Stone, a Composition; the paste is formed into long or oval balls, and of various shapes, and polished.

3. The Brown, or Ivy Owl's Egg, a beautiful round oval; colour bluish white.

4. Tom-tit's Egg, very white with a few purple brown spots.

5. Water-wag-tail's Egg, form oblong oval, colour dusky white, ornamented all over with dark brown irregular spots, but more so at the biggest end. It is by this bird and the Hedge-Sparrow that the Cuckoo is hatched, and brought up.

6. Parrot's Egg, form beautiful oval, colour reddish white, laid in September 1724, after the Parrot had been nine years in *England*, and never trod.—*Vid.* for an entertaining Account like this, in the incomparable Dr. Harvey on Generation. *Exer. V. p. 24.*

7. A Hair Ball, † found in an Ox's stomach, from Jamaica; colour brown ochre, the hair proceeding as it were from the center, the same at the posterior part; the inside solid of a hard glewey substance.

* *Goa Stone*, so called from Goa, a great town and sea-port of the Hither India, in Asia, situated on the Malabar Coast, in the Kingdom of Decan, or Vissapour, the capital of the Portuguese Settlements in India. The composition of which is kept as a great secret among the Papist Priests, or Jesuits; as I have been informed by S. Stephenson, Esq.—“It is generally brought to us from India, but the Bezoar which comes in the composition bears such a price here that there is nothing to be saved by making it. It passes for an extraordinary Cordial, and is also given in Fevers as an Alexipharmick; but such qualities can proceed only from the sweets, which herein are in large quantities. The dose from gr. v. to ʒi. or 3 ss. Some grate a little into punch, which the sweets make very grateful, and of

a pleasant flavour; but it will much sooner siddle, and be longer e'er its influence wears off again.”

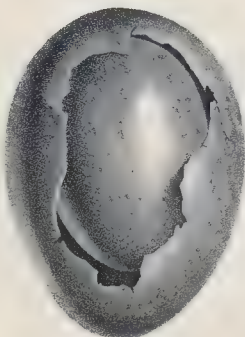
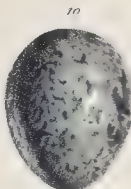
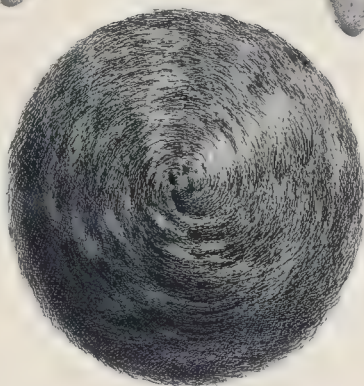
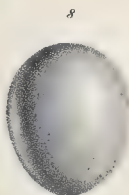
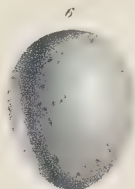
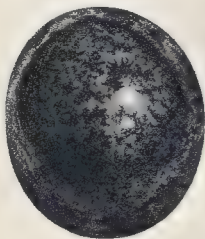
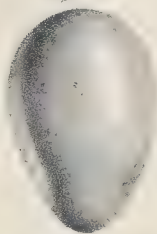
Vid. Quincey's Dispensary. Part III. p. 530.

† *Hair Ball.* They are always the same colour that the hair is of, which grows from the skin of the Ox whereof it is formed, by the Animal continually licking its hide, when he is too long stall'd to fat for the market; he grows lean, pines away, and the only cure is, to give him his liberty in a good pasture for a few hours every day, till he grows fat and fit for use; It could never be proved by any example that it occasions their death. The Hair being a substance, which cannot be digested, is covered over in some Balls, with a glandulous or mucous matter of the Stomach; under this surface

Fig. 1

2

3



8. The White-Church Owl's Egg, form round oval, colour bluish white.

9. Black-Bird's Egg, form broad at top; colour a faint bluish green, spotted all over with a multitude of miniature tints of a faint dusky brown yellow, more so at the top; the Hen lays four or five Eggs; builds in hedges, near the ground, the nest made of twigs and moss, inside all strongly cemented and plaistered over with clay, lined over again with small straw, hair, and other soft substances; has Young ones by the end of March or sooner.

10. A Sparrow Hawk's Egg, from Dr. Richardson, though some say it is a Crow's Egg.

11. Hedge-Sparrow's Egg, colour pale blue or pale sea-green; Hen lays commonly five Eggs, builds in Hedges, low and open; has Young ones at the end of April, or beginning of May.

12. One Egg within another, ‡ or pregnant Egg; it was laid by a Hen belonging to Mr. Taylor.

13. A Swallow's Egg, colour reddish white; there is very little difference between the House-Martin, and this, as to form, size, and colour.

14. A Jackdaw's Egg, form oblong oval; colour light green, spotted all over with dark and light irregular dusky green, principally at top; Hen lays five, or six Eggs, builds in Churches, ancient Castles, and ruinous Buildings.

15. Thrushes Egg, form beautiful; colour bluish green, speckled at top with a few black spots; Hen lays five or six Eggs, builds near the ground in Orchards, in a thick Hedge, or in Woods. The inside of this Bird's Nest is artfully lined with cow-dung, from whence the Plaisterers took the hint; has young ones by the end of March, or beginning of April.

surface you will find the Hairy Contexture, which will burn in the fire, and sink as hair does. Many of these are not only found in Oxen, and Cows, but in wild Goats, &c. called Bezoar Germanorum. *Vid. Velfchius, De Rupicapra.*—And now we mention Hair rather doing harm than good, I must not forget to take notice of the infamous poison used by the Indians; the design of which is a long lingering death; occasioned by minced Hair, given by the Black Women when they intend to revenge themselves on the European Men, &c.—Calculi, Stones as well as Balls are found in Animals, as in the Stomach, or other parts of the intestine. The largest are found in Horses, and some of an oval shape in the maws of Camels, the Rhinoceros, and in the India Goat, Monkeys, Hogs, Dogs, &c. some of which are called Bezoars. *Vid. TAB. XIX.* for more curious Stones, &c.—“Schrockius tells us, that Anno 1669, an Ox was killed, whose brain was found to be wholly petrified, and that for hardness it rather resembled Iron than a stone: It was presented to a gentleman

at Padua who still preserves it.” *Vid. Weekly Memor. for the Ingenious, p. 68.*

‡ “This Egg was laid by a Hen belonging to Mr. Taylor, a Baker at Dunstable, about Michaelmas 1775. Between the outer and inner shell there was found the white of an Egg without any yolk. Upon pouring it out, the inner Egg adhered to the shell, but at first was quite seporate.

The Hen that laid it was of a very large kind, and was always accustomed to lay Eggs of a large size. It sometime before laid an Egg of the same size as this, but only covered with a soft shell, containing another Egg within it. Many of the Eggs this Hen laid were found to have two yolks in them. This Egg was at first of the colour of common Eggs, but was changed to this dark shade by being placed in a smoaky room.” Lord Charles Cavendish, F. R. S. and Trustee of the British Museum, presented this Egg, and the above is a copy after my Lord's writing.

T A B. VII.

Annuli, Rings.

Fig. 1. **A**N *Iron Ring*, * the Rings anciently were made of Iron; such was that of Prometheus who is supposed the first that brought them in use, so as Pliny affirmeth.

2. Of Agat, preferred before others, for wax will not stick to it.

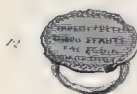
3. A Cornelian, this and *Fig. 2.* are of an unusual form though picturesque, and this specie of Flint is now in great esteem for engraving seals, &c.

4. A Brass Roman Ring, with a *Key* to it, found at Verulam, called the *Ring-Key*, which for greater security was worn on the finger, that the slaves might not read their writings, &c. Though some will have it to be a Spanish

INVENTION OF RINGS.

* *Annuli*, Rings, a little moveable, put on the finger either for use, by way of Ceremony, or as an Ornament. The first among whom we find the Ring in use, are the Hebrews, *Gen. xxxviii.* where *Judah*, Jacob's son, gives *Tamar* his Ring or Signet, as a Pledge of his promise: But the Ring appears to have been in use at the same time among the Egyptians, from *Gen. xli.* where *Pharaoh* put his Ring on *Joseph's* hand as a mark of the power he gave him. And in the first Book of Kings, Chap. *xxi.* *Jezebel* seals the warrant she sent for the killing of *Naboth* with the King's Ring. Pliny observes that we are in the dark as to the person who first invented, or wore the Ring; for what is said of Prometheus, as also of Midas's Ring, are Fables. *Plin. lib. xxxvii. cap. i.*—The Greeks, He thinks, knew nothing of the Ring in the time of the Trojan War: The reason he gives is, that we find no mention thereof in Homer; but that when Letters, were to be sent away, they were tied up; and the strings knotted. What concerns the matter of Rings, there were some of one single metal, others of a mixture, and of all the metals, and likewise of stones. Sometimes the Ring was Iron, and the Seal Gold; or some particular stone engraved, sometimes plain in relievo, and others in creux or hollow.—Now in respect of the Iron Rings, for many Years the Senators of Rome did not wear any Rings of

Gold; but the Slaves wore generally Iron Rings until their manumission or preferment to some dignity; and that the Lacedemonians continued their Iron Rings unto his days,—so Pliny affirmeth.—As to the wearing of their Rings, the Hebrews wore them on their right hand from *Jerm. Chap. xxii. v. 24.*—It is observed by Pliny, that in the Portraits of their Gods, these Rings were worn on the finger next the thumb. They were at first wore on the fourth finger, then on the second or index; and then on the little finger; at last on all the fingers, excepting the middle one.—The Greeks wore them altogether on the fourth finger of the left hand, from the little Nerve, or Artery that proceeds from the Heart, they esteemed it the most honourable.—That the Romans wore them also upon their little finger, as Nero is described in Petronius. Some wore them on the middle finger as the Ancient Gauls and Britains; and some on the fore finger as deducible from *Julius Pullox*, who names that Ring *Corionas*.—When precious gems and rich ensculptures were added, the custom of wearing them on the right hand was translated unto the left; for that hand being less employed, thereby they were best preserved. *Macrobius*.—As to the left hand, and fourth finger, might rather be used by the Ancients and Moderns, for their conveniency and preservation, than any cordial relation, being least used of any, and guarded on either side.



Ring Key of a Padlock; † but Lipfius and other have thought that they ferved likewife for feals or fignets. That they were defigned to wear on the finger nobody will deny.

5. Of a mixed metal, bad filver, or *Tutenag*, ‡ the feal a Grecian Spirit or Deity; the Grecian Characters round it were made ufe of in the time of Alexander.

At firft they only wore a fingle Ring; then one on each finger; at laft feveral on each finger. *Martial. lib. xi. Epig. 60.*—They had their weekly Rings, *Juvenal, Sat. vii.* fpeaks of *Annuli Semefires*; alfo of Winter and Summer Rings: Heliozabalus never wore the fame Ring, or the fame Shoe twice.—Have been alfo wore in the Nofe, in the Ears, Lips, Cheeks, and Chin, by the Moors, and modern Orientals.—The Indians particularly the Guzzerates, wore them on their Hands, Fingers, Feet, Toes, and one of their Kings of Pega, wore Rings fet with precious Stones on every toe.—Laftly, their ufe among the Ancients was firft to diftinguifh conditions or qualities.—The fecond were the *Annuli Sponsalitii*, or Wedding-Rings, on the authority of a text in Exodus xxxv. and from them the Greeks, Romans, and Chriftians, took it up very early, as appears from Tertullian, where we find the form of bleffing the Nuptial Ring.—The third kind were thofe ufed as Seals, called *Cerographi*, or *Chirographi*, whereon is engraven the Arms, Device, &c. of fome Prince, State Community, Magiftrate or private perfon, with a legend or infcription, the impreffion in wax, Inftruments, and Authentic, and are as Ancient as Rings themfelves.—It was likewife the cuftom in old times to wear their own Images on their Rings, which we endeavour to prove by *Spartian*, where taking notice in the Life of the Emperor Hadrian, of the tokens of his approaching death, he fays, “The Ring with his own Image on it, fell of itfelf from his finger.”—This (I think) was a very good maxim for to feal Letters, better than figning them with ones own name, confidering how eafily that may be copied, and with what variety moft men write their names, which fhould at all times be wrote the fame like the impreffion of a Seal, &c. Thofe with Deities on them, are generally Amulets, &c. and they likewife ufed to have their neareft friends on their Rings, either for memory, or when abfent, as the Ladies adorn their Bracelets, and the Gentlemen their breafes in our days with Miniatures.—De Brevil in his Antiquities of Paris, fays it was an ancient cuftom to ufe a Ruff-ring in the Marriage of fuch as had had an affair together before marriage.—But Richard Bifhop of Salifbury in his Conftitutions, anni. 1217, forbids the putting of Ruff-rings, or any the like matter, on womens fingers, his reafon was that there were fome people weak enough to believe, what was thus done in jelt was a real Marriage.

† *Padlock.*] I have been told of an Englifh Gentleman who had refided a great many years in Madrid, being of a jealous difpofition when married here in England, ferving his wife in the fame manner as the Spaniards do theirs; but he being gone in the country on a long Journey, the fent for an ingenious Smith, who made a Key for her, that fhe might lock or unlock it at pleafure; not with an intent to difhonour her Hufband, but thefe things being rather difagreeable for a Woman to wear. There is not at prefent fuch jealoufy among the better fort of People in Spain, where the Padlocks are out of fafhion, though they ftill prevail among the lower clafs.—It is faid in old times, when they were married, the young couple ufed to prefent one another with a Ring Key, as an emblem of Secrecy; from whence fome will derive the Word *Wedlock*.

‡ *Tutenag*, or White Copper of China and Japan, is a compofition of Copper, “Equal parts of Arfenic and Nitre, pulverized and mixed together, are injected into a red-hot Crucible, and kept in a moderate Fire, till they fubfide and flow like wax: One part of this mixture is injected upon four parts of melted Copper, and the Metal, as foon as they appear thoroughly united together, immediately poured out.”

Vid. Neumann's Chemical Works, p. 66.

Geoffroy relates, that on repeated Fufions it exhaled Arfenical Fumes, and became red Copper, lofing with its whitenefs one feventh of its weight; I leave the Reader to judge how dangerous it is to make culinary or kitchen Furniture of this white Copper; picking ones teeth with *Pins*, to delicate conftitutions, ought to be avoided, for they are whitened with Arfenic. I am obliged to my Father for the above information, otherwife I fhould have engaged in Partnership with a Copper-Smith many years ago.—As to the Furniture of this dangerous Metal for Horfes, Carriages, Grates, &c. there it will do no great harm, unlefs the Bits in Horfes Mouths. All the *bad Money* are a mixture of this Metal commonly melted with a confiderable proportion of Silver, by which its colour is both improved and rendered more permanent; likewife all thofe *Trinkets*, &c. that are not obliged to be ftamped, which pafs for good Silver, are made of this *Tutenag*.

6. Of Gold, with a Bas Relief of *Diana, Castor, and Pollux*, || twice as big as the real Ring.

7. Of Silver, a *Serpent* with two-heads, an emblem or idea of Symmetry, and signifies the harmony of parts to each other in respect of the Whole.

8. & 9. Of Gold, the seal a *Garnet* belonging to *Fig. 9*, the Figure is convex and extremely fine, considering its minuteness, being done by a Grecian Artist, excellent in respect of its symmetry or harmonious parts. She seems to have a scroll of music, or a book in her hand, standing against an Ionick Pillar; perhaps the *Muse Euterpe*, or *Uterpea*, possibly a Lady coming out of a Bath, with a square steel looking glass in her hand.

10. A Brass Octagon, or eight angle Ring.

11. A Small *Thumb-piece* of Jasper, its a Ring to defend the Thumb against being hurt by the Bow-string, and it is used or put on the right thumb, and not on the left as some imagine; it is a Nephritic Stone, of a beautiful greenish colour, counted very good against the Stone in the Bladder; a Cup made of this Stone was sold for 1600 Crowns in the time of the Emperor Rodolphus II.

12. Of Gold, with a Greek superscription, the Explanation, viz. *Virtue, Moderation, Wisdom, Decent*.

13. Of Gold, it represents *Cupid God of Love*, sitting on an Altar, has a Dove by its wings; it is an Emblem of *Moderation in Love*; concave, and very well executed.—I am certain the above Rings are curious, as to their Antiquity, the different forms and seals are all done by great Artists, and well preserved.



T A B. VIII.

Flagello, Bastinado, and Spanish Dagger.

Fig. 1. A *Flagello*, or *Flagella*; very ponderous, it resembles a Flail; its substance *Guicum*, or *Lignumvitæ*, and consists of two pieces joined together, with two short straps of leather, (A.)—The Piece (B.) is half way filled with Lead. (C.) Is an Ivory Ornament, and the under part (D.) Iron, is for to

|| *Castor and Pollux*, they are twin Brothers, sons of *Jupiter* and *Leda*: they shared immortality between them, and were made Constellation *Gemini*; when one of them rises the other sets. Sailors esteem these Stars, and *Luna*, lucky and prosperous to them, and they as well as *Voyagers* used to invoke these Deities for a safe Passage, for which reason I think this little Ring is an Amulet wore by some child, for its size is very small.

hang



hang by; size half as big. Spain, and Portugal, are the Places where they make the most use of it:—An unlawful Instrument, it is death to be struck with it, for it must certainly fracture the Skull in a cruel manner: I have been informed for certain that they were pleased with the use of it in the bloody Irish Massacre in King Charles's time; though far be it from me to advance any thing that is not true.—And I was likewise told by a very worthy Gentleman, that not an hundred miles from London, at a certain Election, such a one was thought very proper, for when a string is tied to the end on the Ring, three or four people may be knocked down with one Blow.

2. A *Bastinado*, * Substance Pear-tree or Brasile-wood, said to be an Instrument of Punishment, used by the Turks, for beating the soles of the Feet of Criminals, or when they catch young Men in their Seraglios, (EE.) being the side for the left Hand, for both Hands are used.

3. One Ditto, same substance, but larger and flat; but *Fig. 2*, by being shorter, rounder at top, and with ornamental Engravings, one would naturally imagine upon all these accounts, that this was used for those who deserved a greater Punishment, or to revenge particular Faults, with pain next to death. They are both quarter as big; *Fig. 2*, I suppose to be from Africa, the ornaments being like theirs, and likewise resembles very much the *Otaheite Patoos*, and other Fighting Clubs.

4. A *Puginculus*, or *Stiletto*, a small short Dagger, a Poinado, or Poinard; the substance of the Blade and Handle is Steel; length of the Handle 4 Inches 3-eighths; the Blade 5 Inches 5-eighths; the Workmanship is excellent, well preserved, and its form beautiful; but its Use inhuman, for it has three edges, which terminate in a very small point, the whole form resembling an Obelisk, as [†]; though there are some where the Blade is not edged, but round.

* The *Bastinado*, perhaps of the French *Baïon*, a Stick, Staff, or Cudgel; was used both among the ancient Greeks, Romans, Jews, &c. and is still in vogue among the Turks to this day.—The method there practised is thus: The Criminal being laid on his Belly, his Feet are raised and tied to a stake, held fast by officers for the purpose; in which posture he is beaten by a Cudgel on the soles of his Feet, Back, Chin, &c. to the number of one or more hundred blows. *Calm. Diß. Bibl. T. I. p. 260.*—In other Places they beat them with Straps of Leather on their Backs, &c. with Switches, Cat o' nine Tails, and Rods as with us, these are the various punishments inflicted on Criminals, called *Bastinade*.

A very respectable Gentleman told me that they have in those Countries little Machines like very small *Pistols*, that may be held in ones hand, loaded with a poisoned Needle, which they discharge secretly in peoples Bodies. From thence we may see that it is solely

intended for private murder, to stab slyly in the dark. They secret these Daggers in their bosoms, though it is not a lawful weapon; and if other subjects of different Nations have been guilty of a murderous Stab, it has been generally done with such kind of Instruments as were used for other purposes.—These Criminals have at all times endeavoured to deny the crime, or have wished before their execution, it were in their power to bring the subject of their past revenge to life again; whereas the subjects of this Nation have generally died contentedly with their grudge.—The Country in which the *Stiletto* is still in vogue, has been an enemy to the English, and the Hollanders for centuries past, and where Assassins may be hired for so small a sum as half a crown. *For Revenge, how prodigiously transacted by an Italian, Vid. Sir Thomas Brown, p. 467:* "I am heartily sorry, and with it were not true, what to the dishonour of Christianity is affirmed by the *Italian*; who after he had inveigled his enemy to disclaim his Faith for the redemption of his Life, did presently poi-
n-
nard

T A B. IX.

Penknife with a Gold Point, and Copper Horse-Shoe.

Fig. 1. **A** Little Beautiful Penknife with a white Agat-handle, the end of the Blade (B.) which is Gold pretended to be made by Transmutation, and dipped so far into the Grand Elixer; the Handle ferril'd with Gold. (B.B.) (B.) It is said to be an imposition on a Gentleman which happened thus:—This pretended Alchymist * had two little Knives, one of which had a Gold Point, the other plain, and were made so as to resemble each other as much as possible. The time being fixed on, and the Cant Elixer produced before the Gentleman; the pretended Alchymist with a legerdemain trick, changing the plain Knife, after its dipping, deceived the Eyes by his nimble motion, and brought forth the other with the Gold Blade; then again the Great Elixer being spilt on the ground, and pretended could never be made again:—thus happened the Imposition.

poyniard him, to prevent Repentence, and assure his Eternal death. The villany of this Christian exceeded the persecution of Heathens, whose malice was never so long manous as to reach the Soul of their enemies; or to extend unto the exile of their *Elysiums*."

It is still in every bodies memory, and "The Trial may be perused of Peter Tolosa, a Spaniard, late cook to the Dutch Ambassador, who was hanged and anatomized for the wilful murder of Maria Catharine Sophia Duarzey, a French woman, last January 18th 1777. From the Trial it appears that the Prisoner and the deceased had cohabited together some time, and had had a quarrel, wherein he shew'd some distant hints of Jealousy, and that she had robbed him of forty Guineas; called him an old Man, and herself a young Woman, and therefore would not live with him, which put the prisoner into a violent passion. The Justice having discharged the Warrant Tolosa had obtained, the Prisoner followed the deceased out, and overtaking

her in a few yards, as he stood behind her, gave her a mortal stab with a Stiletto, crying *Sacre Dieu*: which signifies Damnation, or the Curse of God. In his defence confessed giving her the blow, &c. and when called on to say why judgment of Death should not be passed upon him, he said, *It is well done—I am content*.

I am sensible that the above Historical subjects must be very disagreeable to some people, but I have inserted it to oblige some of my Friends, who suppose it will do more good than harm; or like some Religious people I have known, who did advertise in the Newspapers, Anecdotes how some people were punished by Providence for swearing, for no other purpose than to deter some Men from this ill custom.

* *Alchymist*.] The great object or ends pursued by Alchymy, are, first, the making of Gold, which is attempted three different ways; by separation, by maturation, and by transmutation, which last is to be effected



2. A Horse Shoe, said to have been taken out of the Water from some Copper-Mines in Hungary.—This Iron Horse, or Colt Shoe, changed into Copper,

effected by means of what they call the Philosopher's Stone. There are still some who do believe it, but the generality of Mankind look upon them as Impostors. Certain preparation, or Grand Elixir, this which changes the Metals, into pure Gold, is called the Philosopher's Stone, and universal Medicine, adequate to all Diseases. An universal Dissolvent, or Alkahest. An universal Ferment, which being applied to any Seed, shall increase its Fecundity to Infinity; in short, all the Gold that I have seen, seemed to me rather done by Imposition; there are a thousand ways of performing this, by dropping in a piece of Gold by slight of hand, by casting in a little of the dust of Gold or Silver, disguised into some Elixir, or other matter; by a double bottom Crucible, and Gold put between the two, it may be convey'd with what they stir the Metal with, or with Charcoal, Ashes of the Furnace, &c. &c. The principal Authors in Alchymy, are Geber, Friar Bacon, Ripley, Lully, John and Isaac Hollandus, Basil Valentine, Paracelsus, Van Zuchten, and Sendivogius: Great Complaints are made all over the World, concerning the Obscurity and Mysteriousness, frauds, and impositions, Folly, Vanity, Misery, &c. of Alchymists.—The Italians have a Proverb, *N'a ti fidare a' alchimista povero, O Medico ammalato*; Never trust thyself to a poor Alchymist, or an unhealthy Physician.

The Experiment of Thurneisser, who in the presence of the Great Duke of Tuscany, converted one half of a common iron nail into Gold, by only dipping it, while hot, into a certain Liquor, has given great encouragement to the searchers after that famous secret. The Nail is still preserved in the Repository of the Great Duke of Tuscany at Florence. Fachenius, however, has discovered the cheat of the Florentine Nail, and probably the matter does not stand much better, on examination with the above English Knife, that I mentioned before, which was purchased by the late possessor, at a very considerable price.

Tuchens: Hippocrat. Chem.

Mr. Boyle, nevertheless, thinks there is no impossibility in the nature of the thing, that one Metal should be transmuted into another: and Monsr. Homberg declares he has changed Silver into Gold by heat.

Mem. Acad. Scien. Anno 1709.

In fact, nothing produced this way ought to be adjudged true Gold, unless it endures cuppelling, cementation, purification with Antimony, and the depart. Likewise, that it must have the Malleability, extreme

ductility, and specific Gravity of Gold, which is to Water as 18 and half to one. and as to its Ductility and Tractibility: Mr. Boyle asserts that it may be drawn out to so slender a wire, that it is possible to extend an ounce thereof to reach to 777,600 Feet, or 155 Miles and half; yea, to an incredibly greater length. *Vid. Boyle in his Essay about the Subtilty of Effluvia, Chap. 2.* In short, these inherent Virtues of this precious Metal, ought to be first well considered by all those who think it not impossible to change any Metal into Gold, &c.

As to Mr. Thurneisser's Secret it was this: He made his Nail half Iron and half Gold, and then coated it all over with a ferrugineous Matter, made it appear all Iron. After it was examined by the Prince, &c. he heated it red hot, and burnt the ferrugineous part which covered the Golden end, afterwards it was dipped into a certain Oil, which he said had great Efficacy; the Gold appeared, which was pretended to have been made by the Oil from the Iron.

After all, Gold is but a cursed Metal! despised and laughed at by Philosophers and real sensible honest Men, who do not seek for happiness, or value themselves on such kind of Trash, and only thirsted after by an avaricious set of crafty, lying Beings; now entirely used for the Conquering of Nations and ruining of private Individuals. Though generally said to be invented for Trade or Exchange:—But such is the insatiable Lust of this present Age, according to the common Proverb *Get Money*,—or that of the honest Quaker,—*My Son, my dear Son, get Money; and if you can't get it honestly, get it as well as you can; but take care to keep your neck from the Halter.*—If we converse and keep Mens Company for a number of Years, they will seem to all appearance good, sociable, and honest Men; but if you desire to know them thoroughly, ask for pecuniary Favours, such as to lend or deal with them, for where Money or Interest is the chief point, he will depict himself at once what he is.—As to myself, I have a very small Fortune, (as would set many a smiling if known) and if I can but keep what little I have, I shall be satisfied:—Yet have I wished many times the Use of this Metal was quite extirpated from the Globe, as being the Bane and real Devil which we all so much Adore!—Considering the ill use which is made of it, how unlawfully got by some, unjustly possessed by others,—would to God it could be possible they were obliged to shew their right claim in what they possess! If so: I don't doubt but many Orphans, Widows, &c. not acquainted with *Worldly Matters*, would see a very striking Likeness of

by lying for some time in the Waters which flow from the Copper Mines; on one part it was very thinly covered over like an Incrustation, (D.) at the other part (E.) granulated with Copper, and in the inner part on the side of the Holes, the bare Iron, † under a thin Coat of Copper.

the fallen Angel in all his true Colours and Glory.—
And as Shakespeare says, in *Henry VIII*,

——— 'Tis better to be truly born,
And range with humble livers in content,
Than to be per'd up in a glistering grief,
And wear a golden sorrow.

Lastly, what concerns Alchymy, the best Example or Process of turning Iron into Copper, and Silver into Gold. is, as I have seen of some remarkable honest and Industrious People, who beginning the World with nothing more than a few *Halfpence* and have turned them into a Shilling, from thence into a Half-crown, and so on till this silver became a Golden Guinea, and from thence again into a Capital; like my Friend Mr. —, who had but Nine-pence when he arrived in this Kingdom, who now enjoys the Interest of many Thousands: which Process of his he values himself very much on, for there is no great Art indeed to obtain a Capital where Men begin the world with a great deal of Money, neither has a Person that Pleasure of Enjoying the Fruits of their Harvest, like those who begin the World with Little or Nothing; and it is not only so with Burghers, or those that have been Ennobled, but with Empires and States; witness my Country, the Republic of Holland.—All which depends on the Art of fixing on a good Plan, executed with indefatigable Labour, and where Merit is not wanted, of which Navigation and Trade are the principal Causes of the Wealth of Nations.

† It is said if a Ton of Iron has lain for some time in the Waters which run from the Copper Mines, they will find a great quantity of Copper in its stead: I had no other Subjects that have any connections with the above two, otherwise I would have published them; but this Deficiency I have made up in some other Plates. Some Metals it is commonly allowed, may be changed into others, *E. gr.* Iron into Brass or Copper, and Lead into Tin; or as some Alchymists will have, Iron into Copper, Copper into Silver, and Silver into Gold; but there are some who even deny this: However it is well known what different Virtue some Waters have to congeal and to transform Substances, as may be seen from Incrustations and Petrifications.—“ In Hungary, at

a little Village called Smalnik, there is a Rivulet which changes Particles of Iron into Copper; the Leaves of Oaks that are by the Bank side, falling into the Water, is turned into a leaf of Copper, and always retains its former Figure of an Oak leaf.” *Vid. Weekly Mem. for the Ingenious*, N. 13, p. 81.—These Oak-leaves are insensibly eaten through, and the gross particles of this Water getting therein, it is changed into a Leaf of Copper, which being exposed to the Sun or only to the Air, hardens and always retains its original shape. And in Wales, at Holyhead, an Island and cape of the Coast of Anglesea, in the Irish Channel; they have also the same Water from a Copper Mine, which I have in my possession; This change we will endeavour to explain thus:—The water being impregnated with Vitriol, dissolves and corrodes the Iron (so will Aqua fortis,) and the Copper granulates by Degrees substituting itself into its Room, like the Horse-shoe, the greater part of which on one side, is finely massed or comminuted into very small porous Grains. To this we will link the Natural History of Copper from Dr. Neumann's Chemical Works.

“ Copper is exceeding rarely found pure in the Earth. Of its Ores there is a great variety, intermixed with different stony Matters, generally abounding with Sulphur, sometimes containing a little Arsenic. These Ores are often of beautiful colours, blue, red, green, yellow, variegated like the Rainbow or Peacock's Tail, most commonly green or blue: They are of all Ores the most beautiful. The Lapis Lazuli, from which the precious blue pigment called Ultramarine is prepared; is one of the Ores of this Metal. Some of them contain no Metal but Copper; many have an admixture of others; and there are few Ores of other Metals without some portion of Copper in them. Copper is of all Metals the most difficultly obtained pure from the Ore; Sulphur adhering to it so strongly, as not to be expelled without long calcination. When Copper and Iron are blended together in Ore, the Copper cannot by any Method as yet known, be separated to advantage: A rich Copper Mine, at Lauterberg in the Hartz Forest, lies on this account unworked.—Copper is found also in a vitriolic State, dissolved in certain Waters, as at Neufol in Hungary: But Japan affords a sort of Copper, superior to any met with in Europe.

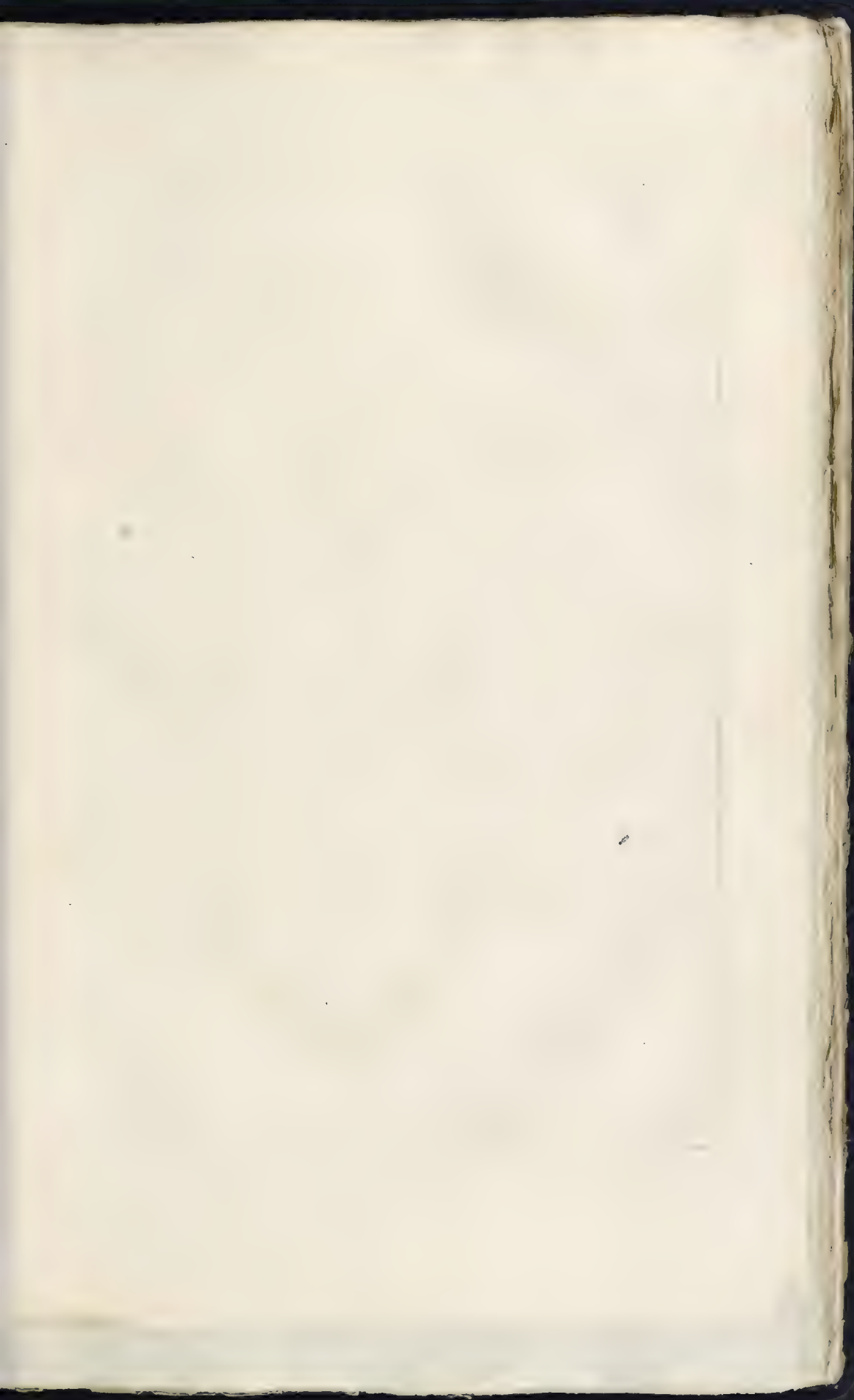
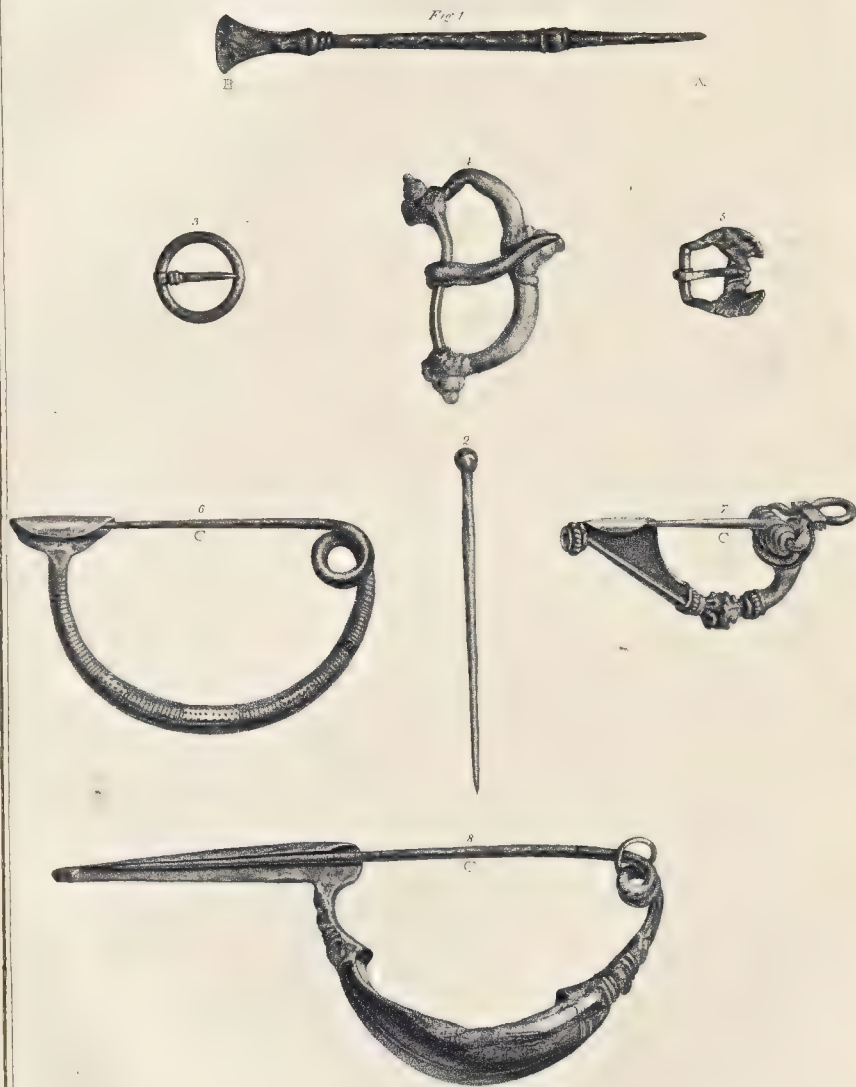


Fig. 1



T A B. X.

Stylus and Roman Fibulæ.

Fig. 1. **A** Stylus, found at Reculver-Cliff; Stylus, from Pillar, (*prop. Columna*) also a Peg or Pin. This Style or Pin was used anciently for to write with upon Wax Tables: * It signifies also a character or manner of Writing and Speaking with regard to Language, &c. Its Substance Copper, (A.) the Point served for to write with in the Wax, the broad part (B.) flat, thin, and edgy, at the extremity, for to efface what was not approved of; from whence called *Stylum invertere*, is to say and unsay a thing, or to turn his punch the wrong end downward. *Vid. Job. ch. 19, v. 24, Ovid's Metamor. l. 9.*—The Romans did afterwards use an Instrument made of Bone, prohibiting the Use of Iron ones, as Ifidore noted by the Law, *Ceram ferrone cædita.*

Vid. Herman Hugo. de prima Scrib. orig. c. 9.

2. In the Middle of the Print is the Instrument mentioned above; this Stylus resembling a Pin, was of Bone. Both the Iron and Bone Style are of various forms and magnitudes.

3. A Fibula, in form of a Ring.

4. One Ditto, from Reculver Cliff, or Canterbury; ornamented with acorns.

5. A small one, from Cirencester, with two Lobster Claws.

6. A large one, from Sir William Hamilton's Collection, its form like a Bow that is strung.

7. An entire Fib, taken up near Windfor, it resembles a Harp.

8. One large Fib, from Sir William Hamilton's Collection: These six Buckles were all of Brass, (c.c.c.) are the Spring or Pins which have lost but little of their Elasticity. Some of these ancient Fibula, were Gold, ornamented with precious Stone, some of nothing but a Jewel, according to Virgil's *Æneid*.

* The Wax Tables are called *Cerata Tabulae*, their Waxen Board, their first thoughts were sketched, and Form oblong like our Slates, small or large, artfully went through various obliterations, till it was worthy of smeared or rubbed over with Wax, in the Manner as the Approbation, and then fairly copied. They wrote on Engravers varnish their Plate for etching. On this different kind of Substances. (1). *Acer* in Latin, a kind

(1). *Ovid, Lov. Epif. l. 1.*

Others of Silver, some enamelled in various colours, and of Copper, Brads, and Iron. Their Forms varied according to the Taste or Invention of the Workman, some like a Horse, Bird, Fish, or other Animals or forms in Nature, made in such a manner as to serve for a Buckle, with which the Men and Women, used to tie their various cloaths, some of them near a foot long; † but these could never be worn by Men, being too large, and were perhaps used in their Houses for their Furniture, and inner Doors, Tents, &c.

kind of Bark, and other Leaves and Rinds of Barks, on Boards of Palm-tree, Citeron-Tree, on Ivory, (2). on fine Linnen, Parchment, on volumes or Rolls of Lead, (3). on Stone, &c. And thus we may understand what Suetorius means by *Charta Plumbia*. But the Paper-reeds, of the Rich Paper of the River Nile, (4). were used long before the Grecians and Romans, this Reed with broad leaves grows near the Shore, may be to ten Cubits high; easily separated with a needle, and tore from each other, for each leaf being composed of two Membranes, then dried and prepared for to write on. Letters, Books, &c. were made of it. (5). This *Papyrus Egyptiaca* lasted among the Latins till the tenth Age after Christ, shewn by proofs, which seem evident by D. John Mabillon. (6). When I mention Books, I don't mean such as ours which consist of so many pages bound together, but one entire Leaf, or oblong Vellum, which was rolled round a staff of Ivory, or Cedar-wood, like our Maps, or as you may see the Books of Moses in the Jews Synagogues, this Staff was called *Umbilicus*, (7) and the two Pommels, (8) which appear on each side of the Volume, *Coruna*; generally tipped with Gold, Silver, or Ivory; and the Rolls *Volumen*, (9) from whence our Books are called Volumes. It is certain that a long time the use of Paper was not known, they were used to write upon the inward Rinds of Trees, called in Latin *Libri*, (so that to this day we call our Books *Libri*, from the Rinds of Trees) and from the great Leaves made of the vegetable Papyrus, derives our English Word Writing-paper; concerning all these Pliny writes excellently; and the manner of sealing their Letters was thus, they did bind another Table unto that wherein the writing was, with some strong thread; sealing the knot of that thread with Wax: The Impression of the Seals was commonly their own Portrait, or the Image of their Ancestors; though the matter on which the Impression was made, was not always Wax; but sometimes a kind of tempered Chalk.

Sometime after the Invention of this Egyptian Paper, Ptolomy, King of Egypt, refrained the common making thereof, because of the great Contest between

him and Eumenes King of Pergamus, concerning their Libraries; but the Invention of dressing Skins, called Parchment being found out in the time of Eumenes, it was used for to write on, because of a more solid permanent Nature than the Papyrus, and from the place called it *Pergamenta*, so Plin. l. 13, c. 11.—At this time the Romans used to write on Tables of Wood, covered with Wax, with their brads, iron, or bone Stylus. They wrote likewise with a Reed, (called *Calamus*, and *Arundo* in Latin) which are in vogue in Italy till this Day, not only for Writing but for Drawing, as may be seen from a Design of Titian, which I have in my possession, done with a Reed Pen.

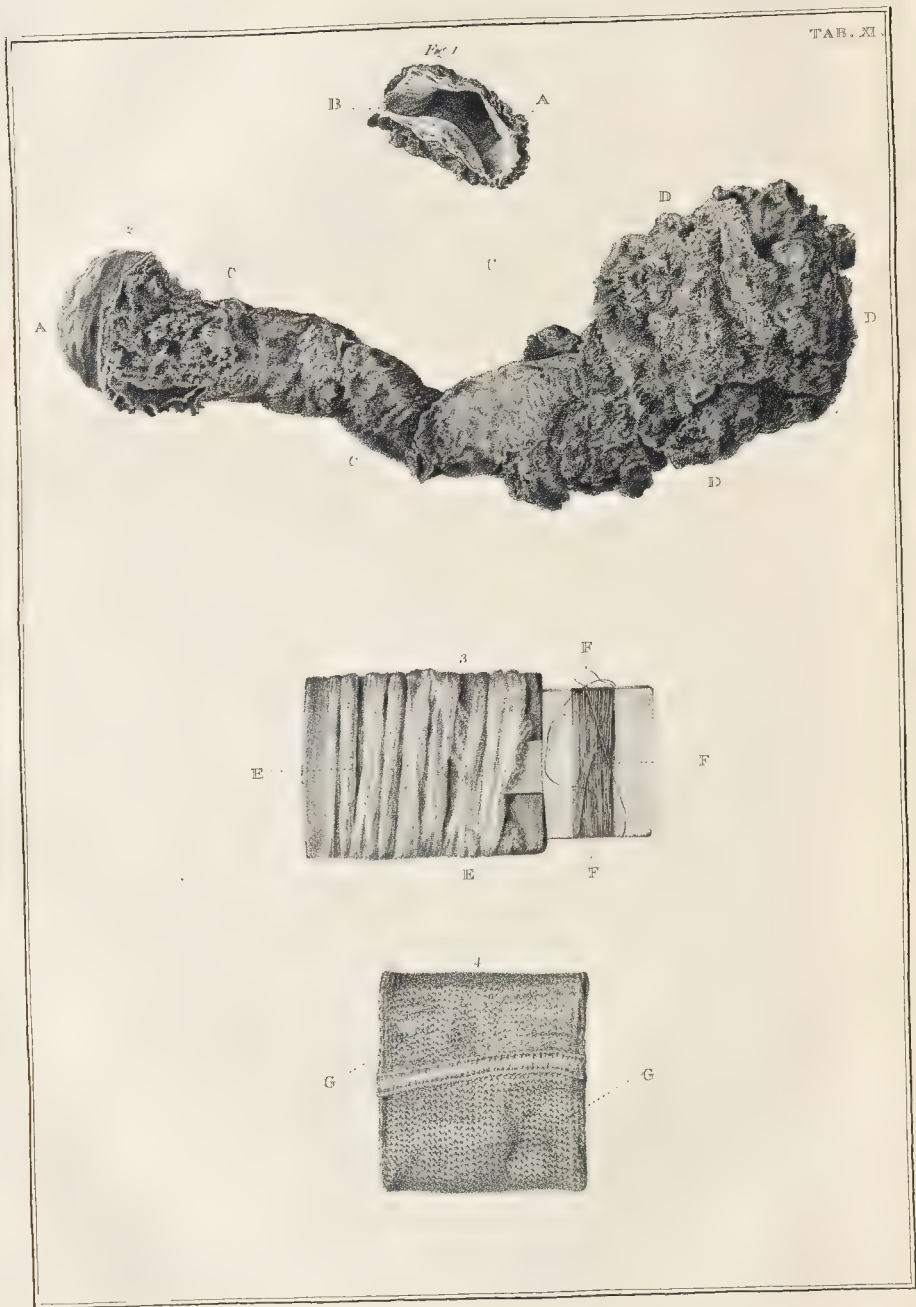
Vid. Martialis, l. 9. & *Plin.* l. 16.

† *Foot long.*] Perhaps the bigness of the Buckles may be accounted for thus:—The Antients used to ornament and dress the Statues of their Gods in the days of Solemnity, and as these Statues were often of a Colossian Size, they made use of Buckles the same form as were then in vogue; but these became excessively large for those Statues, with which they are in a just proportion. If this will not do, I must own I cannot conceive what other use they could make of these large Buckles.

Those small Roman Fibuli were chiefly used by them to fasten their upper Garments upon their right Shoulders, and the Women upon their Breast, they were fastened on one side to their Garments, the Socket or Spring kept up the Drapery, as may be seen from the Statues and Basso Relievs, &c. and if it was not for the Specimens preserved and collected here, and by the Virtuosi, we could never have formed any true idea of them. What is remarkable of the Brads Pins of these Fibulas, and of this Metal of the Ancients, is; that it has Elasticity and Polarity; whereas our Brads breaks like Glass. Perhaps the Brads of the Ancients is different from our Composition or consists of what we call base Metal, like the bad Halfpence, a quantity of Iron mixed with the Brads, which may give it Polarity and Elasticity; so will Brads or any other

(2). *Mar.* l. 14.—(3). *Suet. Ner.*—(4). *Isaiah*, c. 19. v. 6, 7.—(5). *Plin.* l. 13, c. 11.—*Jour. Des Savans*, Nov. 17, 1681.—(7). *Vid. Umbilicus*, by *Mart.* l. 4.—(8). *Coruna*, by *Mart.* l. 11.—(9). And *Volumen*, by *Ovid*, l.—*Tript.* & *Plin. Dedic. to his Natural Hist.*—*Plin.* l. 13, c. 11.





T A B. XI.

Spider's Nest, with the Valve.

Fig. 1. and 2. **T**HE Valve or Trap-door. (A.A.)

Fig. 1. (B.) The Aperture or opening, a front View of Figure 2.

2. (C.C.C.) Entry to the Nursery. (D.D.D.) Nursery.

3. (E.E.) Spider's * Silky Web. (F.F.F.) Silk Thread spun.

4. (G.G.) Piece of a Garter of the same woven Silk, † from Mr. Le Bon, at Montpellier, a city of France in the Province of Languedoc. This is worthy of Remark, on account of the Insect's ingenious Contrivance. This Spider's Nest with the Trap-door, from Jamaica, is about eight inches long, and one inch

Metal acquire Elasticity by being hammered; for Metals that are cast, especially Brass, will easily break. This ancient Brass was in high Estimation both by the Grecians and Romans, as may be seen from their Arms, &c. Now concerning the variety of Colours on the Fibulas: Every body knows the Nature of Verdigrise, which is the Rust of Brass. This greenish Varnish, with which the Fibulas are tinged, is called *Patine*. The Antiquaries count the ancient Coins, &c. valuable when they are coloured with this fine greenish Rust, provided it does not disfigure the Impression.

I did not accompany my *Stylus* with the *Fibulae* as thinking these Buckles were but *Stili*, tho' some suppose them such as I have seen in F. Petau, where he has taken the liberty of introducing a hand holding a Buckle, and writing with the Pin. I will consent that it might serve for a *Stylus* upon an occasion when they had none, and were in haste, and for other purposes. Now what concerns the Metal and Bone *Stili*, we find in the Tragick Scene of Julius Cæsar's Assassination, that there with his *Stylus* he defends himself, and thrusts the Point through Cassius' Arm; and from the Martyr Cassian, who was stab'd with the *Stili* of his Scholars, as may be seen in Prudentius. It is from the many Acci-

dents that happened among people from these *Stili*, and the mischief done among School-Boys, that the Metal ones were prohibited by Law, and the Bone ones ordered in their stead.

* They are an emblem of the Sense of Feeling. Spider, derived from Spinder, or Spinner, from Spin; perhaps from to spy, for they have many Eyes.

† *Woven Silk.*] The art of weaving Silk, &c. it is difficult to say who it is we owe this admirable Invention to, unless we chuse to ascribe it to the Spider, that poisonous, but ingenious little Insect; which draws certain infinitely fine Threads, from its own Substance through *Papillæ*, near its *Anus*. The Web-case or Bag, in Natural History is called *Aurelia*, or *Chysalis*, and are wholly the work of the Females, who spin them to deposit their Eggs in.—See the curious Observations of Mr. Lyfter, *Lib. de Araneis*.—Spider Silk, the Secret has been found in France, of procuring and preparing Silk of the Web and Follicle of Spiders: This Discovery we owe to Mr. Le Bon, in 1710, who published a Dissertation on the Subject. Mr. Bon, reduces the Silk Spider to two kinds, those with long Legs, and those with short: which last are those which furnish the raw

diameter, wrought into the Earth, being a subterraneous Artifice, and seems to me to have been made of Twigs, Grass, Moss, &c. (as we do the Skeleton of a House) its outside covered over with Leaves, and afterwards plaistered all over again with Clay, but more so at (D.D.D.) the Nursery; the inside lined with a silky Membrane, smooth and of a whitish Grey, with a Valve of the same, about one Inch and a half Diameter. It is said that when this is shut it is not easily opened, and if any one with the finger try to unlock it a little, there seems to be a resistance within, for the Animal fastens it with his silky Thread, as we would bolt and lock a door. They are either Ants, or some enemy of the Species, which obliges the Insect to contrive his Nest so ingeniously to secure the Entrance, thereby defending and preserving its Race from the assault of the above Species. It was dug carefully out of the Earth, disposed by the Spider in an oblique Manner, and presented to Sir H. Sloane, by Mr. Sarrawl.

Mr. Felton, who also has lived a great many Years in Jamaica, brought ever so many from thence, and has in his Collection the very Spider and Nest, but is not of the Tarantula kind; according to his Opinion the Nest is perpendicular, and the Valve even with the Surface of the Earth.

" The Spider's touch how exquisitely fine !

" Feels at each Thread, and lives along the Line. POPE.

raw Silk.—The Silk is spun out of the *Amus*, around which are five *Papillæ*, or small Nipples, and behind these two others; all Muscous, and furnished with *Spinners*. These Nipples serve as wire-drawing Irons, the Threads are too fine to be told with any certainty; but Mr. Reaumur reckons each larger Nipple may send forth six or seven, which serve to make their Threads bigger or smaller: Mr. Bon has distinguished one of the single ones to consist of fifteen or twenty distinct Threads.—The Threads which are weak, serve to catch Flies.—The stronger *Sort* for to wrap up their Eggs in, called *Baggs*, of the short legged kind, common Spider; which they dispose in hollow Trees, corner of Windows, Vaults, or under the Eaves of Houses.—Mr. Bon presented Stockings and Gloves, of this new ash-coloured Silk to the Academy; and to the Royal Society.—There is no venom in the Silk, the above Gentleman has been bit by them, without any manner of Harm. The Silk is used with good Success, to stop Bleeding and cure Wounds, acting as a kind of a Balm.—Every Spider lays six or seven hundred Eggs, but Mr. Reaumur, in the Memoirs of the Academy for the Year 1710, has several Objections: He says the natural Fierceness of the Spider renders them unfit to be bred and kept together: Four or five thousand being distributed into Cells, 50 in some, 100 or 200 in others, the big ones killed and eat the less, so that in a short time there were scarce left one or two in each Cell.—

This natural Fierceness resembles very much that of the wild Animals in the Forest, the stronger ones destroying the weak; or if the Similitude may be allowed, that of the rich Man defrauding the Poor, or Labourers who dare not resist them.—Before we part, I should be glad if we had the Art of Breeding them as they do Silk-Worms, and to invent ways and means to hinder their destroying each other, these Animals then would render themselves beneficial to Mankind.—The diet of these Spiders are Flies, and the ends of young Feathers, fresh pick'd from Chickens and Pigeons, which being full of Blood and other glutinous Substances is their favourite Food. Mr. Reaumur made likewise a pair of Gloves from their Webs; but that which he chiefly made use of, was the Substance of their Nest or Web, wherein they deposit their Eggs, which is said to be five times stronger than their Nets or Silky Threads.—At *Bermudaz*, or *Bermuda Islands* in the *Atlantic Ocean*, " Spiders spin their Webs between Trees that stand seven and eight Fathom asunder, which they do by darting them into the Air, and the Wind carries them from one Tree to another; this Web when finished, will ensnare a Bird as big as a Thrush."—*Vid. Phil. Trans.*—The Web may be seen at the Royal Society, wound upon a Paper like raw Silk.

The *Chinese* were the first who made Silk from the Web of the *Silk-worm*. This *Ceris* travelled from them

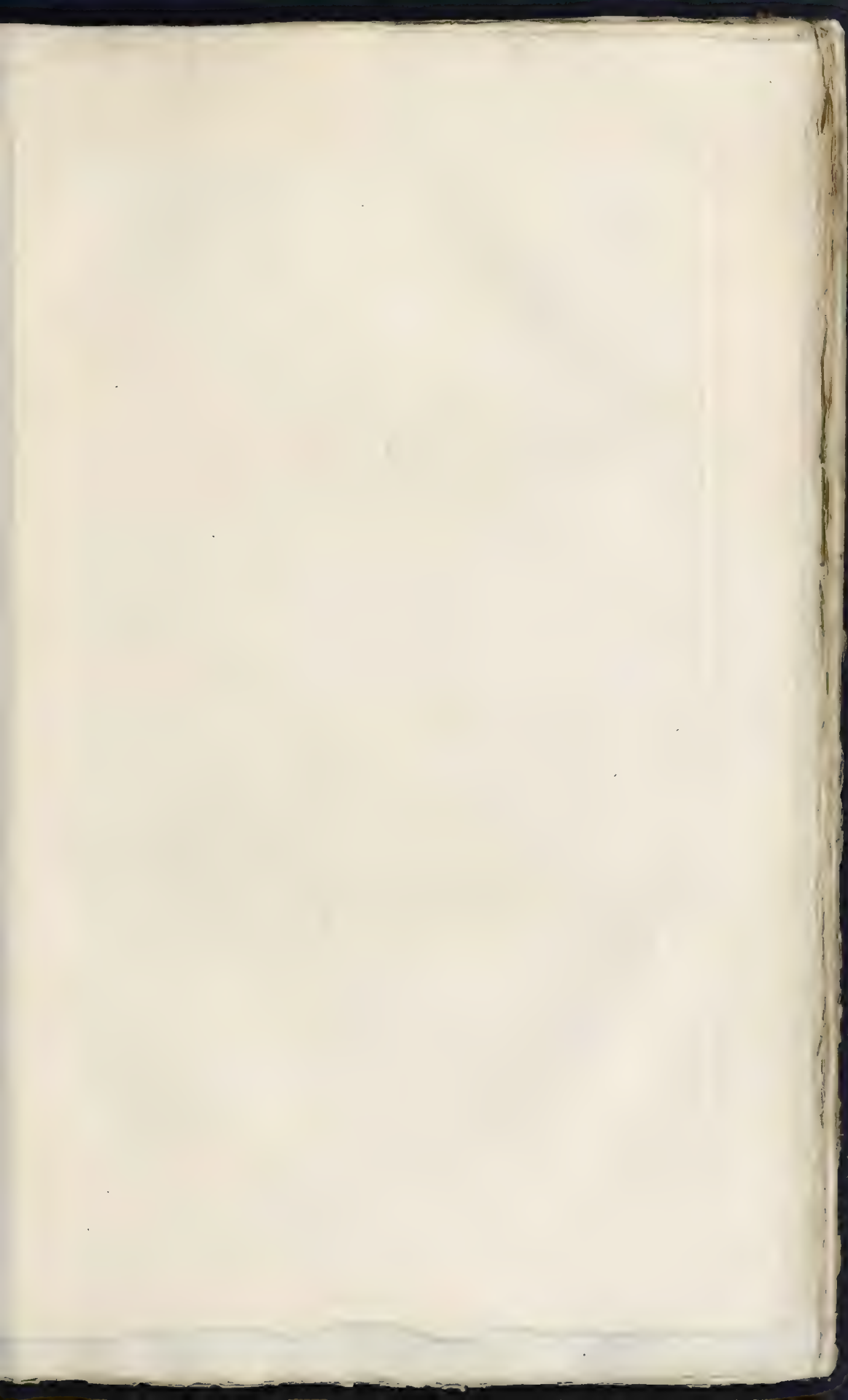
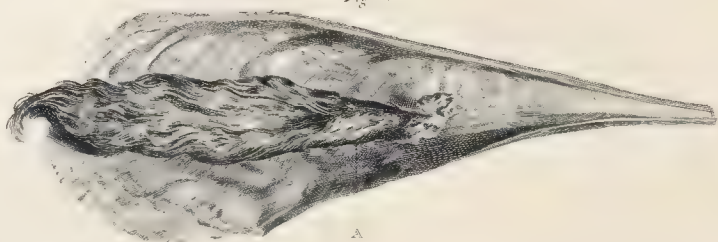


Fig. 1



2



T A B. XII.

Pinna Marina.

Fig. 1. AN internal View of the Shell called *Pinna Marina*,* (A.) the Beard negligently disposed in the Center of the Shell,, the Venetians called *Astura*, and the Neapolitans *Perna*. The Animal is very good Meat, some above two feet long, and there are no Shells I know which exceed it in Size.

2. A Pair of *Men's Gloves*, made of the Beard of the *Pinna Marina*, from Andalusia in Spain; sent by his Grace the late Duke of Richmond. (B). The other Glove laying underneath, both Shell and Gloves half as big. This *Pinna Marina* is a Bivalve Shell, of an oblong form, ending gradually in a Point, its two Extremities equal; Colour, the outside of an Olive-brown, within towards the Point, of a Pearly Hue, and polished, the other side partly reddish and Orange-like forming different Tints.

to the Persians, Greeks, and Latins. It was a long while very dear in all the Western Parts; as being weight for weight, of equal value with Gold, or a pound of the one, for a pound of the other: Till the time of Justinian the Emperor, who sent two Monks into India for the *Eggs of Silk-worms*, which they brought to Constantinople, and from them have been propagated all the *Silk-worms*, and *Silk Trade*, which has since been there, or any where else in Europe. For a long while, Silk was worn only by Women, as may be seen from the beginning of the Reign of Tiberius, a Law was made that no Man should defile or dishonour himself by wearing Silken Garments. Silk was not in use among the *Hebrews* in the time of Moses; and it was likewise very rare in the time of our Saviour.

* It is a very large *Specie of Muscle*, and a Native of the *East Indies*, found in the Mediterranean Sea, and other parts of the World, of which there are divers Species, called *Pinna Marina*, *Musculi*, *Tellina*, and *Mytilus*, of different Magnitudes; the largest kind of *Mytilus* is the *Pinna Marina*; this Shell-fish is like the

Muscle, held in its place by a number of Silky Threads, which issuing from its Body, by which it fixes to Rocks, Stones, or any other Substance, &c. when it chuses to take its residence in a certain place. For most of the Shell and other Fish, when put into Sea-water, are provided with Members or different Substances, by which they can fasten or disengage themselves at pleasure; and by Instinct like the Birds, transigrate from one place to another.—But what is remarkable of this Fish, is that it has the power of *Spinning* like the *Muscle*, and in the Manner of Insects as the Spider and Caterpillar.—This *Pinna Marina*, has a sort of Filaments, or Beard, proceeding from the Fish, as I have said; these silky Threads the Ancients called *Byssus*, which they wrought into Gloves, &c. and in some Places to this day, as *Palermo*, and at many other parts in Sicily; where, out of these Threads they weave, and manufacture it into Gloves, Stockings, and all other Sorts of wearing Apparel.—These Threads are finer, and a great deal longer than those of the *Muscle*, which make them more valuable on that Account. Probably they are formed on the same principles as those of the *Muscles*; and the

Pinna

T A B. XIII.

Brick from the Tower of Babel.

Fig. 1. **A**N unburnt Brick, of about twelve Inches and an half Square, and five Inches thick, taken out of the Foundation of the supposed Tower of Babylon, * the Remains of the Building are of vast Extent, and in some are yet as lofty as the Monument: It is about four hours distant from the

Pinna may be called, by way of Distinction, the Silk-worm of the Sea. and the Muscle the Caterpillar.—Some will have that the Pinna Marina sticks its sharp end into the Mud or Sand, and all the rest of the Shell be left at Liberty to open and shut in the Water; and that the Filaments which have their origine from the middle of its body, being made of a viscous Liquor, serve not only to fasten, but to draw up the Mud and Sand about it, thereby defending itself, on occasion, against a Tempest, the Motion of the Water, or like so many Cables to keep their Vessels fixed in their Moorings.—They have found Shells of this Specie so big that a pair of them weighed fifteen pounds. It is frequently two feet long and near one Foot in breadth. I should have been very happy to have met with a real or live *Pinna Marina*, to oblige my Readers with a better Anatomical Demonstration of this remarkable spinning Fish.—You will please to take Notice that most of the Bivalve-shells of the Muscle kind, have all a sort of trunk commonly called the tongue, which serves as a foot, from whence proceeds a glutinous Substance, which is ejected on Stones, &c. and by which the Silk or Thread is fastened at the Extremity, for it is certainly proper for the Animal to fix itself when it has found Juices or Food for its Nourishment; and likewise necessary for to disengage herself from place to place when that is wanted, by the assistance of the Tide or Waves.—It is very remarkable that many of the Fish that have no Fins, have all something analogous to the Silk of this great Sea-muscle, suitable to their various Characters, by which they are so solidly fast, as I have seen when put into a shallow China Basin, with Sea-Water, and Sand or Stones, that if you attempt to

take them away by force, you will break their various parts, so strong do they adhere when they are once fixed.

* *Tower of Babylon.*] And as perhaps some little Account may be entertaining, I have embellished the History of this unburnt Brick with the following: We find the Tower of Babel to be the first Specimen of the Post-Deluvian Architecture; and the Seat of the first Monarchy, built by Nimrod, of bituminous Matter; and it is quite uncertain whether the Tower of Babylon, from Herodotus, was the same with this of which Moses writes: Their Design was to reach Heaven thereby, understood as such by the Poets, as may be seen from the Poetical Fables of the Giants. A Building like this would certainly now a days make a fine Observatory for astronomical Observations, tho' Sir Walter Raleigh rather thinks from its low and overflown valley that they chose a place more likely to have secured them from the World's Destruction by Fire, than another Deluge of Water; and as Pierius observes, some have conceived that this was their intention: Perhaps the chief Cause was the gaining of Renown, and the avoiding being dispersed, from the Reason delivered in the Text;—“Let us build us a City and a Tower, whose top may reach unto Heaven: and let us make us a Name, lest we be scattered abroad upon the whole Earth.” *Genesis*, c. xi. v. 4.—Whether this Brick belongs to the *Tower of Babel*, or that which Herodotus describes; or any other famous high Building, I leave for my Readers to judge. As to *Babylon*, which was once the Capital of the *Babylonish Empire*, there are now no remains of it left; and near which some suppose to have been

Fig. 1



City of Bagdat.† The Walls of the Foundation are about twenty Yards in thickness: This Specimen was brought to England by Mr. Magee, and by him presented to Gustavus Brander, Esq. (a Trustee of the BRITISH MUSEUM).—The Brick was very irregular and square; the Clay was mixed with bits of Straw, as the Bricklayers do their Lime with Hair, and not burnt. It is diminished very much, for it would not bear being handled, it crumbled into Dust. The original Measure of the Brick was fourteen Inches square, and five Inches and a half thick. What concerns the Reeds that were placed in layers between every fourth and fifth Row of Bricks, I have taken no notice of in the Print because we were not able to find them any where in the MUSEUM. The Engraver has handled the bits of Straw with long Lines or Hatches, (A.) (B.)

2. *Vas Egyptium*, a Canopus, with Ofiris'-Head, or that of a Hawk, for Plutarch informs us he was represented thus. The *Hieroglyphics* are painted black, on this beautiful formed Vase, and the Substance is of White Alabaster, very ponderous, and in the inside I found nothing; the Size of the Original three times as big. It is not my Intention to put myself in a Perspiration concerning any of the Hieroglyphic Emblems, or Monstrosities of the Egyptians, for it is all Labour in vain, or washing a Blackamoor white. Many learned Men have thought indeed, that herein great Treasures were hid, and if the true knowledge of the figured Wisdom of Egypt, what concerns their Religion, was found out, perhaps in this enlightened Age, would be look'd on no better than Folly, Superstition, and a Pollution of the true Deity. We must own however, that the understanding of their Figures, Letters, &c. would throw great Light on Arts, Sciences, and especially their History, which is well known to those who study Facts and Events long past, the farther one dives into, becomes more and more perplexed and intricate. The *Canopus* was not always made in this Form, but adorned with other Figures or Monstrosities; whose chief use was that of being Guardians to the Mummies, or any Substance contained within. When this beautiful shaped *Canopus* was filled up at a certain time in the Year with the water of the famous River *Nile*, they consecrated it, preserved with great Reverence and adored as a God. "The rising or greatest increase of the Nile, which is 16 Cubits high, is finely represented by 16 Boys playing about the famous Statue of the Figure Nile, in *Basaltis*, dedicated by the Emperor Vespasian in the Temple of Peace, which is now at Rome." *Vid. Plin. l. 36, 7.*

3. A *Canopus*, the Cover a Dog's Head; it was certainly an Egyptian Urn, for the Contents were like pulverized Bones, with a piece of thin decayed Linnen, altogether mixed with blackish Earth, &c. The Inside and Cover portray'd and cemented with *Asphaltum*, or Jews Pitch; the Hieroglyphics drawn

been the Seat of Paradise: They imagine it to have lain in 44 Degrees of E. Lon. and 32 Degrees of N. Lat. on the River Euphrates, but not on the present Channel.

† *Bagdat*, a strong Town of Turkey, on the Frontiers of Persia, situated on the River Tigris, in the Province of Iraca-Arabia, the ancient Chaldea, of which it is the Capital.

or stained in black; its Substance a kind of Free-stone, very thick and heavy; and the size of the original Urn was three times as big.—The Bones within were so very small that it was impossible for me to know whether this embalmed Mummy was a Quadruped or a Bird; however this Dog's Head, called *Anubis*, or *Cynocephalus*, represents the Figure of Mercury, whom the Egyptians adored under this Form, and from thence called *Herm-Anubis*; or as some will have, swam as a Guide, and a constant Attendance before Isis, when she went to Egypt; some time after, when she fought Osiris, who was killed by his Brother Typhon, Isis used Dogs, which by their excellent Virtue of Smelling, might discover where he was hid; thence the ancient Custom came, that Dogs went first in an Anniversary Procession in Honour of Isis. (Dogs would make a droll Appearance in any of our Processions.) And in the Form of a Dog the People carefully and religiously worshiped a God with a Dog's Head; by the Poets commonly called Barker; a God half a Dog, and a Dog half a Man; as may be seen from an ancient Coin, and I believe that the Head of Anubis, on this Urn, was left as a Guardian of the Manes, (Spirits) by some of the blind superstitious Inhabitants of Egypt. The Egyptians used to paint their Silver, that they might drink more devoutly, seeing their God Anubis depicted within their Pots, for they never engraved or chased any Silver Plate, but rested contented with enamelling of it black. The Manner of making this Black for to stain the Silver, *Vid. Plin. b. ii. p. 479*.—Moreover, Silver will look black with the Yolk of an Egg roasted hard, and well beaten with Vinegar and Tripoli. If we suppose their Performance Good, I doubt not but it must have had an admirable Effect, as we may see in our Days from the enamelled Watch Cases, &c.

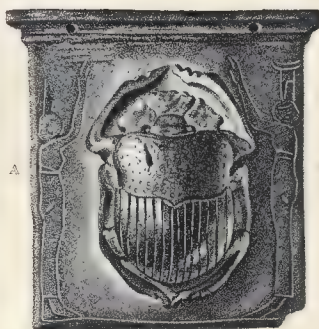
4. An Egyptian Ring, † the Figure I take to be a Sphinx, the Substance green vitrified Earth, or a kind of Porcelain varnished over like some green China, same Size.

† This Face seems to be a Composition of the Lion and the human, mixed: I found this Egyptian Ring in a small hexagon Chinese Box, and suppose it to come from the same Country where you may find Antiquarians as well as here; this indeed is an ancient rarity! The Form and Substance shews it to be such, and what Ornament or Subject is fitter for the Seal of a Ring, than a Sphinx? The true Emblem of mystical Secrecy. For this Monster Sphinx, *Vid. Pantheon, 273*.

‡ That there was once an Animal very much resembling a Sphinx may be seen from the following Account of Phylorgius which I hope will not be disagreeable.—“The Sphinx is a Species of Ape, (I write from what I have seen, says the Author) the Body rough, except the Breast and Neck, which is bald and smooth, with Breasts like a woman; its Colour of a pale skin-red, somewhat like the human Body, and no ways unbecoming; the form of the face resembles rather a round

than an oblong effeminate oval; Voice like the human when passionate, and without Cadence; but more so when in great agitation or enraged. It is said to be very cunning and not easily tamed. Such an Animal as this I think was once brought into Thebes, which flew and wounded the Face of one of the Spectators, Oedipus, who could not endure to see one of his fellow Citizens ill used, killed the Animal, through which he acquired a glorious name. And that this memorable Action of his, might not be extinguished, they invented this Sphinx to have Wings, from its Swiftness in accosting Travellers with this famous obscure Riddle, a Breast like a Woman to represent the naked truth; with the Body of a Lion to shew its Wildness, as being tameless; and from its standing up straight with his fore Claws spreading out, and Voice; they contrived the Poetical Fiction that it had the gift of Speech, with its mystical Riddle, the Sum of all which we need not wonder at, it being the custom of the Ancients to envelope every thing





T A B. XIV.

Amulets, or Charms.

Fig. 1. BULLÆ, an Amulet, * of Gold, Figure Globular, hollow within, upper Part embossed, and posterior Part flat, hung as an Ornament on the Breast of Noblemen's Children, within this Purse like *Bullæ*, they used to put Preservatives, that the Devil or bad Spirits might not do them any harm, to guard them against all Manner of Vice and Wickedness. When they arrived at the discretionary Years of sixteen, they used to take them off, thinking they had Sense sufficient to take care of themselves; but most people here in London will agree with me, that they should be rather put on at sixteen, than taken off, because that is the time the Youths begin to sow their *wild Oats*. However at sixteen the Roman Youth laid aside the *Bulla*, together with the *Prætexta*, and consecrated it to the Lares or Household Gods.—*Pers. Sat. v. v. 30.*

thing into Hieroglyphics, Emblems, Fables, &c. For Plutarch acquaints us they placed Sphinxes before their Temples, to denote that the Egyptian Theology was mysterious, and difficult to be explained.—The Romans also had their *Pronæus*, or Church-porch, whereabouts they were wont to have the image of the Beast Sphynx, in imitation of the Egyptians, which was so famous for its Riddles; so that by this Image, in short, was signified, as I said before, that the Oracles of the Gods which were treated of within the Church, were dark and mystical.—Even among us the Portraiture of this Sphinx, may be seen at large, as ornaments, on each Side of the Gate of the Duke of Bedford's House, in Bloomsbury-Square, &c. And the Character of the above Ring is precisely like the beautiful Sphinx in *Basaltus* or *Basamus*, placed at the Foot *Dei Monte del Capitol de Roma*, where it serves at present as a Fountain.

Before I take my farewell of Lady Sphinx, I beg leave to put the Statuaries and Painters in mind that the Ancients acknowledged no Male Sphinx.

* *Bullæ*] They had also the Triumphal *Bulla*, but was larger than that of the Children and fastened to a purple string, which hung about the neck and breast of those who Triumphed among the Romans; as an honour for their courage, and as I have said before by the Children of Patricians, and even ingenuæ, as a Badge of their Hereditary Nobility, and freedom serving as a Stimulus to behave themselves worthy of their Birth, worthy of their Courage, and as a Preservative from Evil Genii. So Universities, as Oxford, &c. the Students, who are Noblemen's sons, are distinguished by a Gold Tossel on their hats. They allowed likewise *Bullæ* to Statues; for when M. Lepidus, having killed an Enemy, and saved a Citizen, even when but a Boy, he had a bullated Statue erected to him in the Capitol, in memory of the Exploit. *Valer. Max. l. III. c. 1.* The great Vestal, wore a *Bullæ* by way of distinction; and the Roman Ladies as a piece of Dress. But the *Bullæ* was not allowed to the Children of Slaves, or even of Liberty. There were likewise, various other Metallic Ornaments of a circular form called *Bullæ*, worn on the Habits of Men, the trappings of Horses, &c.

Vid. Virgil, Æn. l. 12. v. 942.

All

But if any of these Youths died before they were sixteen Years of Age, it was the custom to inclose these *Bullæ* along with the Ashes of the Youth into the Urn. *Vid. The BELLES LETTERS, t. iii. p. 230.*—They were likewise given to sucking Children, but those were placed on their Foreheads, and are very small, not taken notice of; but time may discover more, and if they are not Ornaments, as some perhaps may think, we must give the Discovery to *Montf. Sup. vol. iii. p. 281.* who gives a Monument, &c. for to prove this; some had the form of a Heart, others round, and the word *BULLÆ* signifies a bubble of Water, a great Head of a Nail, &c. The above Bulla from its Size belongs to a Child, though some will have it to be a Triumphal one, on account of its Size, and was first borrowed from the *Hetrurians*: Though others alledge that *Romulus* was the first who introduced the Bulla, and gave it *Hoflius Hoftilius*, the first Child born of the Rape of the *Sabines*. *Plin. Hist. Nat. l. 23, c. 1.*

2. An *Egyptian Amulet*, a *Scarabæus*† or Beetle; on each side two Figures; (A.B.) perhaps *Isis*, for their Figures, Hieroglyphics, and Characters, are often found reversed; or perhaps two Priests.—From Sir William Hamilton's Collection.

3. The Posterior Part of this Amulet, on which are the Egyptian Characters, (c.)‡ I am sorry to find that the Antiquarians of latter Ages, or the present can no ways Explain, and only understood by their Kings, Priests, &c. The Substance is a black Stone, like our Slate, and the Workmanship is excellent. There are two little Holes at top, through which a String or Lace was drawn to serve as an Amulet.

All these are likewise to be considered as Preservatives, and when ever I see the Breast plates of the Officers of our foot Soldiers, it always puts me in mind of the *Bullæ* of the Romans; which Gorgets perhaps took their origin from them, and may be looked on as a Preservative against a bullet, though I know this piece of Armour was anciently intended to defend the Throat; but now a days only wore as an Ornament.

† *Scarabæus.*] There are many Superstitious and curious Amulets, chiefly Beetles, in this Collection.—Now what concerns these Beetles, being Deified by the Egyptians, and honoured as the living Image of the Sun; is because, as some say, that all these Insects are Males, or that the Male without the assistance of a Female, lays his Seed in Marshes for the Procreation of their Young. This seed is of a globular form, and the *Scarabæ* pushing it in a spherical Line, thereby imitating the Course of Motion of the Sun, from East to West, round the Globe; *i. e.* according to the Astronomical Opinions of those Days: So a particular Mousse which may perhaps be blind, or the Dormouse, was held as a God, for they believed that Darknes was older than Light.

It is certain that the Egyptians looked on this Insect as a Symbol of the Sun and Eternity, for there are a prodigious Number of these Images still found in Egypt, especially among the Mummies, and many of them represented with a radiate Head, like the Image of the Sun; and some times with Figures on each Side worshipping it. I have made my Explanation agreeable to the knowledge or doctrine of the Ancients, and in respect of Natural History; otherwise it is well known at present, that these curious Insects, of which there is a large Family, in Natural History, have among them both Males and Females, and that the Males are smaller than the Females.

‡ *Characters.*] The word is comprised, of holy and to Engrave, and *Hermes Trismegistus*, or Mercury is honoured with the invention of Hieroglyphic: or Hieroglyphical letters, pictures of Animals, Plants, &c. They were emblems, used before the alphabet was established, by which a word was implied, and from *Ezech. c. 8. v. 10.* we find that it was the custom to have their Walls, Doors of their Temples, Obelisks, &c. engraven and painted with such Figures. First introduced into the Heathen Theology; from thence transplanted

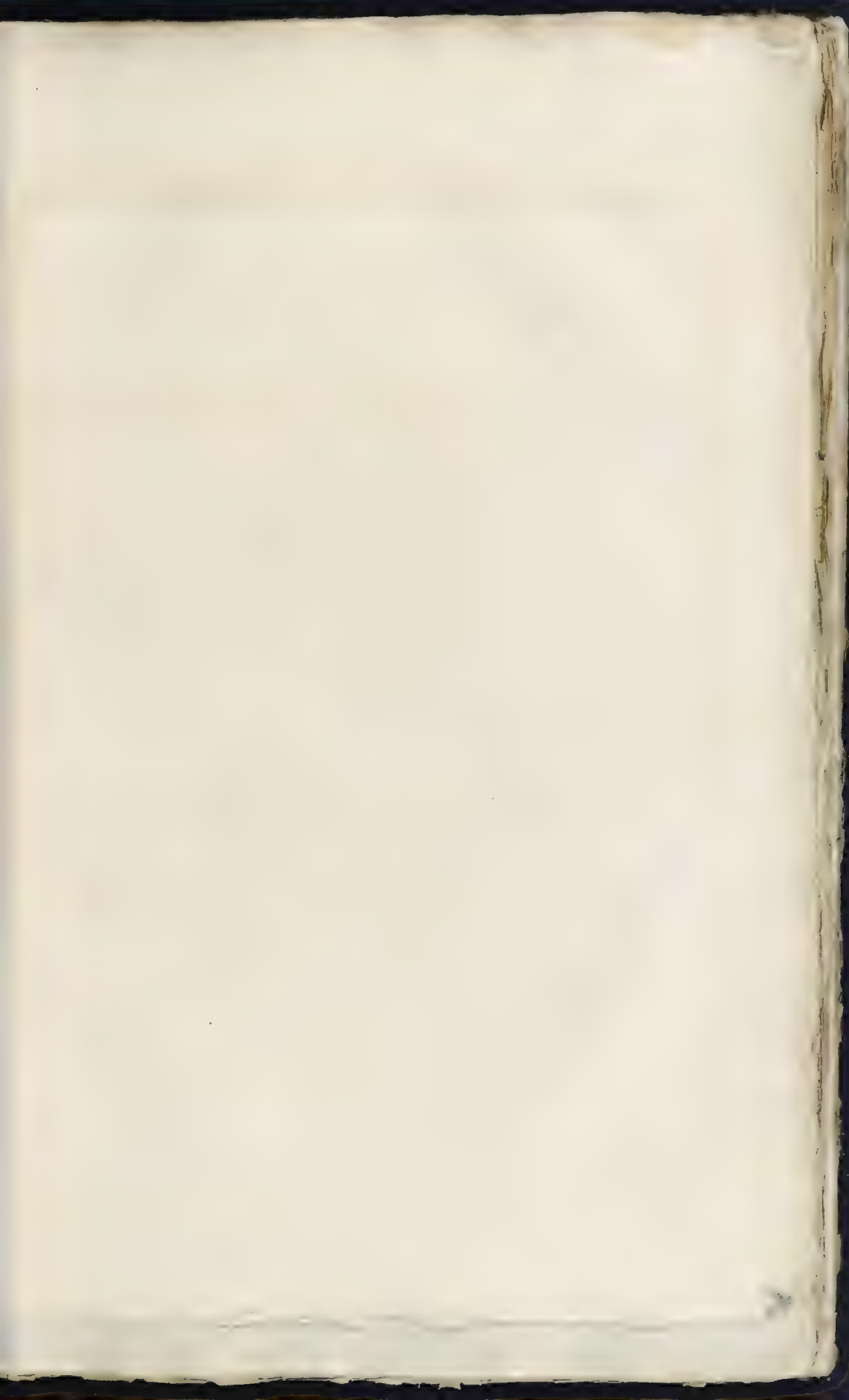


Fig. 1



A



2

B

T A B. XV.

The Sallad Earthen Vessel, and the Scythian Lamb.

Fig. 1. A Beautiful Shaped *Earthen Vessel*, of a grey Colour with Furrows and oblique Lines on its Surface, very porous, and covered with a perforated Mouth like a Cullender, by which it is filled with fair Water. The Furrows (A.) being first covered with any small *Seeds of Sallad Herbs*, this Water oozes through the pores of the Vessel, impregnates the Seeds to *vegetate*,* and the Sallad will be fit to cut for eating in six days, as faith Paul Lucas, who

transplanted into the Jewish and Christian, the secrets of Nature, and the Mysteries of Morality, History, inwrap'd by a kind of cabbala; communicated to none but their Kings, and Priests for their instruction, and only amused the rest of mankind. Lastly they served like Veils, for they are used not only to represent morals things by Natural, but even Natural by Natural.—All the Symbols, Fables, Allegories, Emblems, Parables, &c. are intirely inventions from the Hieroglyphics; and though many ingenious Explanations have been made by different learned Men, yet they are only conjectures which no body can testify, on account of their perplexities being like a *Labyrinth* formed with inextricable Riddles; and I don't doubt but they had other intricate means or ways to secure their Learning unknown to us; what a Treasure here is lost!—may be seen from *Æsop's Fables*, &c. who had his Learning from them. Now for a Magazine of this Egyptian Doctrine, I refer the Reader to the industrious Kircherus, a man who, from his Invention, I very much respect.—I'll give a few, which seem not altogether disingenious according to Clemens Alexandrinus:—A Lion is the Hieroglyphic of Strength and Fortitude; a Bullock of Agriculture; a Horse, of Liberty; a Sphinx, of Subtlety; a Lamp, of Life; and the Pelican, of Paternal Love, &c. &c. An *Ocean* of these may be met with in the Iconologia of the learned Cæsar Ripa. Before I quit this intricate Subject, I must remark an ingenious one:

Supplying the default of Letters from the Americans of Virginia, concerning the arrival of the Europeans in that Country. On one of the Radius of the Wheels, that mark their Year, was painted a Swan, casting forth Smoak and Fire at his Beak. The whiteness of the Feathers of this Bird, and the water in which it always resides, denoted the whiteness of the Countenance of the Europeans, and their arrival at Virginia by Sea; and they put Smoak and Fire in the Bill of this Bird to signify the Fire Arms which the Europeans made use of. *Vid. Journal Des Scavans, March 1681.*—Perhaps the Egyptian Figures and Letters must be read some how in this manner. And see for some more Amulets TAB. XVIII.

* *Vegetate.*] That the heat of the *Sun, Air, and Salts*, are the cause of Vegetation of Plants, and the *Earth* is no more than a great Coat or Cloak to Vegetables, is certain; but how far the Fluids of Soils, Moulds, and especially Water, assist, may be seen from the Flower-Roots, &c. put in water only, on Chimneys by way of Ornament, and the two following Experiments:—“ Mr. Van Helmont dried 200 lb. of Earth, and therein planted a Willow weighing 5lb. which he watered with Rain, or distilled Water: and to secure it from any other Earth getting in, he covered it with a perforated Tin-Cover. After five Years, weighing the Tree with all the Leaves it had borne in that Time, he found it to weigh

brought it from Egypt, and gave it to the late Duke of Richmond, who presented it to Sir H. Sloane. If the Pores are choked by the Roots, it may be burnt, and will serve as before. Its Size half as big.—N. B. A Machine should be contrived at the top for to supply it with Water, for it empties itself very soon.

2 This Plant Animal † is called by the Muscovite, Little Lamb.

weigh 169 lb. 3 ounces; but the Earth to be diminished only about 2 ounces in its Weight."—Another Experiment like this, the great Mr. Boyle has given us:—"He ordered his Gardener to dig up, and dry in an Oven, some Earth fit for the purpose, to weigh it and to set therein some *Squash Seeds* (a Kind of Indian Pom-pion) The Seeds when sown were watered with Rain or spring-water only. But although a Plant was produced in one Experiment of near 3 lb. and in another of above 14 lb. yet the Earth when dried, and weighed again, was scarce diminished at all in its Weight."

Vid. Boyle's *Script. Chym. Part. ii. p. 114.*

Small Salad it is said, may be produced also in forty-eight hours, which is performed by scattering the seeds on a Woollen Cloath, by besprinkling them often, and by being exposed to the Sun, or near the chimney Fire.—It is but lately I found out by Accident that they have likewise at the BRITISH MUSEUM, a *Mushroom-Stone*, a kind of *Fossil*, extremely curious, for by laying it in the Earth, and a little Earth on the top, then wetting it with Water, *Mushrooms* will grow upon it in a short time.—As to the Germination and Frustrification, this is chiefly caused by Salt, &c. which renders Land fertile, as may be seen of all manner of Fruits, &c. planted in those salt Marshes, which prosper exceedingly, for these Salts working with contrary Salts in the Seeds, Exalt the Principles of Motion and Vegetation.

† Much Wonder is made of this strange Plant-Animal, and the Description in *Les Voyages de Jean Struys*, is very singular and laughable, which runs thus:—"He says that this surprizing Fruit has the figure of a Lamb, with the Feet, Head, and Tail, of this Animal distinctly formed: whence it is called in the Language of the Country *Bonnarez*, or *Boraner*; each of which Muscovite names signifies little Lamb. His skin is covered with a down very white, and as fine as Silk: The *Tartars* and *Muscovites* esteem it very much, and the greater part keep it carefully in their Houses, where this Author has seen many. It grows on a Stalk of about three foot in height; the place by which it holds is a sort of Navel, on which it turns and bows itself towards the Herbs which serve it for nourishment; it dying

away and withering as soon as these Herbs fail him. Wolves love it, and greedily devour it, because of its resemblance to a Lamb. All this description contains nothing hitherto incredible; but what the Author adds, that this Plant has really *Bones*, *Blood*, and *Flesh*, whence it is called in the Country a *Zoophyte*, that is a *Plant-Animal*." Vid. *Journal Des Savans*, July 24. 1681.

From this account a great many were inclined to believe there is no such thing in Nature, in fact, it is nothing but the root of a Plant much like *Fern*; the Branches are covered over with a sort of Down or Moss resembling Wool; and there are seven Shoots, which serve to represent the four Legs, Horns, and Tail of the Vegetable Animal. These I imagine are cut by Art to make them proportionable, and allowing a little for the imposition, it makes altogether as tolerable a Lamb, as the *Mandrake Roots* represent the Shape of a Man or Woman; or some Forms we meet with of Bees, Flies, Dogs, &c. in some other Stalks: In short, he that has faith to credit the Vegetable Lamb, may easily believe any thing, and will certainly pass for a *good-natur'd Man*.—Now as most People are too apt to believe what Authors Write, and think to have some authority when they can shew it in Print; I was glad as well for myself as for others, to meet with the real Plant, to confute the Fallacy.

And now we'll return, and add this more on Vegetation.—The fruitfulness of seeds may likewise be promoted by previous Impregnations, or by being infused in several Menstruums. Vid. *Signor Malpighi*. That the whole Plant, like a Miniature or Bud of a Rose, be actually in the seed, folded and wonderfully locked up, though ever so little is without doubt. For Mr. *Lewenhock*, my Countryman, after his minute Observations of an Orange Kernel, which he made to germinate in his Pocket, &c. concludes, "Thus we see, how small a Particle, no bigger than a course sand (as the Plant is represented) is increased, &c. A plain Demonstration, that the Plant, and all belonging to it, was actually in the Seed, in the young Plant, its Body, Root, &c. *Philos. Transact. No 287.*

Now if we allow some variations in respect of Proportion and Matter, &c. I likewise verily believe the same of Animals, Quadrupeds, Birds, Fish, &c. and

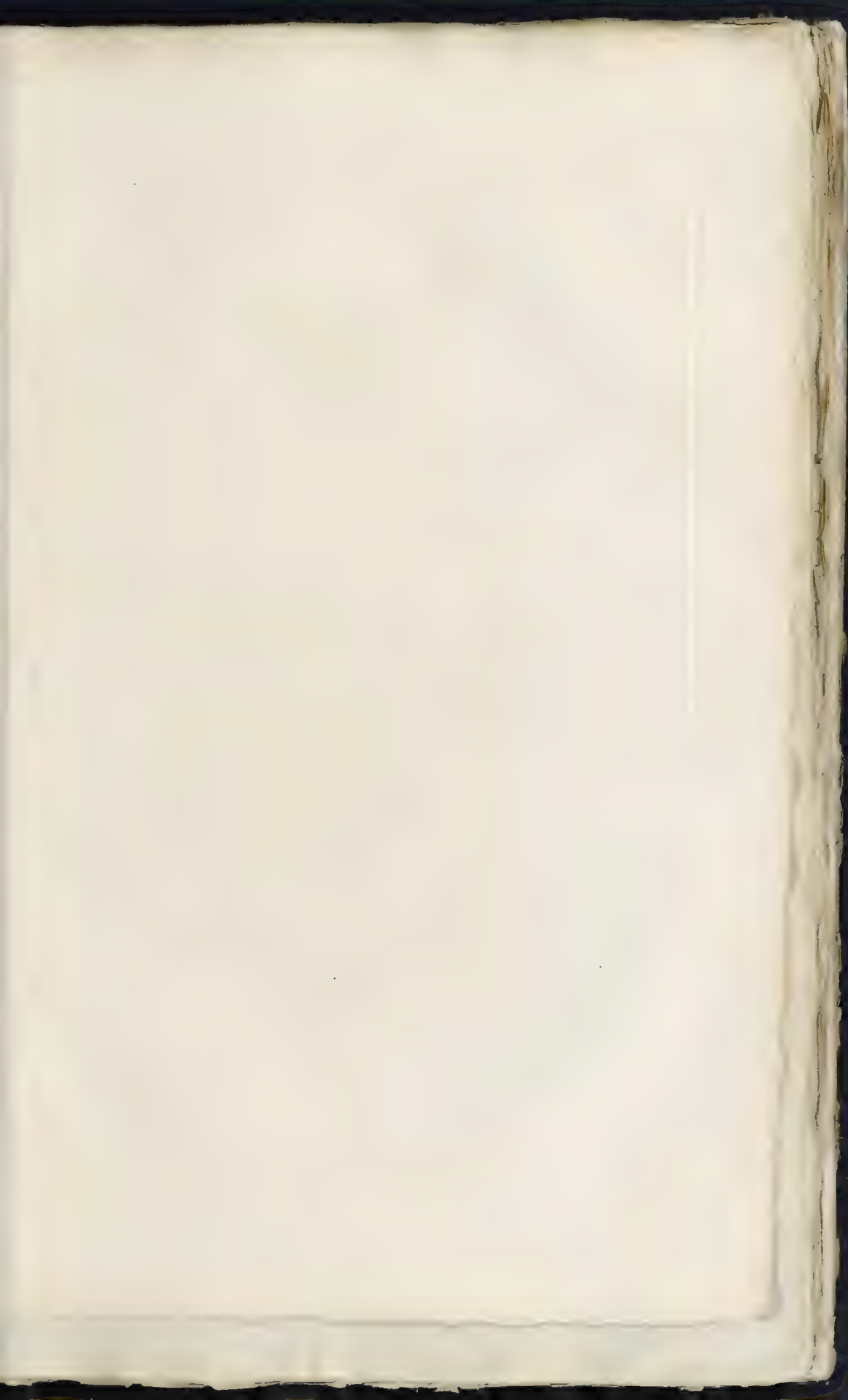


Fig. 1

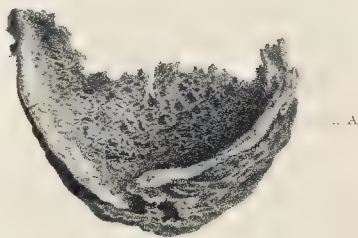


Fig. 2





T A B. XVI.

Nidus Gelatinus Cambodiensis, or Soup-Nest.

Fig. 1. **T**HIS Nest differs entirely from all other Birds. (A.) The Front. It is a Bird-Nest, or Swallow's Nest, from Cambodia, in the East Indies, and are found in Cochin-China; where these Birds are only seen at a certain Season of the Year. The Substance very small, resembles Ifing-Glass; tasteless, close, and solid, without like Net-work, commonly called *Soup-Nest*; for being dissolved in warm water, it makes a nice Soup; but it is

and this variation in Proportion, has been wisely ordered by Providence, that every Species at its Birth, has some particular Members more perfect than others, because Nature directs thereby, and makes them fit to use it immediately for certain purposes; and this is what I would call the introduction and finger of Nature, to *Instinct and Reason*. Those Animals for example, ordained from the moment they are born for Walking, Swimming, Eating, Seeing, Hearing, Smelling, &c. Have all these particular Members more compleat and bigger in Proportion to other parts that they have no immediate occasion for; and this is what makes the difference in proportion compared to the same Species when they have done growing. On the contrary, a Child, &c. not being intended for to Chew Food at his Birth, therefore has no Teeth, and how can he if he has not got them? the Book of Nature gives us innumerable Pictures in all Animals, &c. of this kind, and a Person who has got the judgment and eye of a Painter, may when he compares any young Animal, with a full grown one, form a judgment of Natures Intention, and who were made for Labour, Quick and Continued Motions, or what use men is to make of them or not, and if we add to this the Anatomy of their Internal parts, by comparing them to each other, we may form a judgment of their Characters, and what Tribe they belong to. In short this Variation in Proportion and want of Matter, and parts in Animals and Vegetables, &c. takes

place by degrees; and, there is as much Variation in Proportion from the moment of its existence, and that of the form at its Birth, as there is between the latter and the full grown one; now at the moment of its existence, and according to their Destination, it performs various revolutions and folds itself afterwards up agreeable to the internal form of its Uterus, Egg, and Pod. I beg after all this, and I hope no Person imagines that I suppose the growth of Vegetables and Animals are alike in all respects: No; there are some Variations again; but the Doctrine of Vegetation in both is built on the same Foundation; nor do I mean such kind of singular Animals as the Frog-fish I will suppose, from Surinam in South America, which is *spawned a Fish*, and makes a gradual progress towards a Frog; or Insect, which from Worms become Flies, Bees, &c. Yet you will find in all their various disguises and progressions, that they all have their variations in Proportion and Matter when compared with a full grown one of their own Species; and from this we may see that universal Resemblance there is in all Species, and which some have more or less to each other: This is a Fact, and I could trace the Human Species even into an Oyster, Stone, &c. of which I shall here only give a rough Sketch, for I have no time to finish it.— And first, the human Body or Character may be found in the Blackamoor Tribe, &c. I say &c. because there is a Species of Men and Women that have Tails; from thence

a wonderful delicious *tid bit*, as I have been told by Ladies, who think it can never be sufficiently commended. "When boiled with flesh it is excellent for those that have weak Stomachs, it being very nourishing. Married men use it, but it is no good food for those that are dedicated to God's Service."—*Vid. Churchill's Collection of Voyages, vol. i. p. 46.*—This is what they say, though not all true, the Bird itself is small, of a delicate taste; the Nest is made of a spumous Matter, and other gummy Substances, which they find on the Sea-shore. It is not made of small Fish Bones, as some will have: they build in the Cliffs of Rocks on the Sea-Coast, and the form of this *Soup-Nest* * is Hemispherical, like those of our Swallows.

An Incrustated Spary Bird's-Nest.

2. The Nest, (B.) the Eggs; (c.c.) the Twigs. It was originally made of Branches, of which some remain, (c.c.) and the whole incrustated with a fine

thence in the Monkey Tribe, as the *Ouran-Outhang*, &c. From here, to Quadrupeds in the Dog Tribe, as the Bull-dog, his head, &c. approaches the Oval nearer than any other of his species I know. Now before I go on any further, I must observe that in every Tribe there is a Progress, which may be followed as we do Footsteps, or Hunters the Foot-print of a wild Beast. From the Quadrupeds we come to the Amphibious Tribe, as the Otter, and the Manati; which terminates the Boundary between Quadrupeds and Fish, and might be called the first of the one and last of the other. However, we will not jump so far at once, but will let the Prickly Tribe follow, as the Hedge-hog, &c.—And now the Scaled and Shelly Tribe, as the Armadillo, Tortoise, Lizard Tribe, Crocodile, &c. As to the Flying-Squirrel and Bat Tribe, though they seem to divide, or be a Medium between the Quadrupeds, and the Birds; we will rather class the Flying-Squirrel among the Weasel Tribe; and the Bat among the Rat Tribe. Thus we go on gradually in our own way from thence to the Bird Tribe;—then those that swim, —from there to the Flying Insects, and such as do not: —From here to the Shelly Fish, as the Turtle Tribe, Lobster, and the Flying-fish.—The next is the Fin-fish Tribe; and the nearest in kin that presents itself now, is the *Pinna Marina*, Muscle, and Oyfter Tribe.—And now comes the Coral Tribe.—Thus we find the Analogical Track of the Human Species, through all these various Tribes, and likewise into Vegetables.—Now from here we must step to the Mineral and Metal Tribe, a little further to the Stony Tribe, as the Load-stone

and Earths.—And now follows the other Elements, as Water, Air, and last of all into that hot Element, called Fire.—This is the Greatest Distance and Differences I could Trace in respect of Resemblance and Character between any two Beings:—The above is only the Shade, a rough Tracing or Composition of the Creation, as I have said, and wants polishing.—Thus I endeavour to entertain the Reader and myself, and as the Poet sings,—

"An Honest Mind, safely alone,
"May travel thro' the Burning Zone;
"Or thro' the deepest Scythian Snows,
"Or where the fam'd Hydæpejs flows.

* *Soup Nest.*] Since I wrote the above Explanation of the Soup-Nest. I have met very luckily with the following account which seems to me to have a great deal of veracity, viz. The substance of the Nest is made out of a particular part from a large Oyfter, called, (Kemas) at Amboina; there are some Nests that are very White, and when cleaned of its Feathers, &c. and boiled with a black Fowl, which is a greater strengthener than a White one, it makes a delicious fine Soup for sick People. There are several Species; the Brown-Nests are not so good, and the best kind are found in the Molucca Island and in Ternate, where they sell for a Ducat, and at Batavia for double that sum, but, when they are scarce they sell very dear, and sometimes two Ducats a pound. It is made by a Swallow, and very little known on this side of the world, which makes the Nest alone

without

sparkling Spar, † as if conftit with fine white Sugar from the Duchy of Brunfwic.

without the affiftance of any other; in fhort, they make many delicate Difhes of it there.—In refpect to its Character it is not unlike our Swallows, for the Bird is between four and five Inches long; the Colour of the Head and Back is of a bluiſh Black; but the Wings and Tail a little lighter. They have long Wings that hang over the Tail, which is rather ſhort; the Bill is ſhort, thick, and roundiſh, of a transparent bluiſh Black, a little Head, black Eyes, with a white Spot before as big as the Eye itſelf; the Belly white, and its Legs black, ſhort, and thin, with three Toes. *Vid. F. Valentin, Oeſt Indien. vol. iii. p. 300.*—Who gives the Bird itſelf, and as I have no Copies, and his Bird but little and indifferently done, I did not think proper to give it with the above Neſt; though the Author otherwiſe is very induſtrious, fenſible, and his Work the beſt of the Kind.—I find People begin to be very fond of it, which has induced a Perſon in this City to Advertise them for Sale, though it is imagined he makes the Neſt himſelf. They ſell at the rate of Three Guineas per Pound.—The Animal is a Bird of Paſſage; and here I muſt crave the Reader's Pardon to ſay ſomething on the Migration of Swallows.—A Friend of mine in the Month of September, five Years ago, finding the Swallows and Swifts, on his Country-Houſe, to warble more than uſual, flying to and fro, took his Gun and ſhot one of them, which on being examined, found a great many Flies and other Inſects ſticking faſt on its Body under the Wings, which we imagine they provide themſelves with as Proviſions for their Journey to Egypt and Ethiopia.—That theſe Birds are very Verminous I know by Experience; but he affirmed me they were Inſects.—And I remember once about thirty-fix Years ago, in a Walk from the Hague to Scheveling, I met with an old Dutch Sailor, who was then a Fiſherman; He ſolemnly proteſted to me, that ſome years ago in drawing his Net, when a fiſhing, he met with a great many Swallows, motionleſs and adhering to one-another by their Feet; and I find that this is the general Opinion, of the Swallows retiring under Water in Winter, adhering to the Rocks, &c.

† Spar, is a Stone or ſolid hard Foffil of a glittering Appearance, a mixt Subſtance of Chryſtal incor-

porated with *Lac Lunæ*, Mineral, Stony, and other Metallic Matter, and ſhoots like Salts in Spires, and other Figures.—“Not inflammable, or ſoluble in Water, not flexible, or elaſtic; not giving Fire with Steel, readily calcining in a ſmall Fire, and fermenting violently with Acids, and wholly ſoluble in them.”

Vid. Da Costa, on Foffils—Some Spars grow from Vapours alone, which is evident from the *Stalactites*, or ſtony Icicles, hanging down from the Roofs of our Caverns; as I have ſeen, frequently found in Caves, Grottos, and in the Cliffs of Rocks, Lead Mines, &c. Theſe *Stalactites*, which incruſtate, or line the Tops and Sides of Caves, &c. are formed of exſudations or exſtillations of Petrifying Juices out of the neighbouring rocky Grounds, as the Cave on the top of Bredon-Hill, and Mendip-Hills. *Vid. Mr. Beaumont.*—Spar is capable of being diſſolved either by Water or Vapour, and ſuſpended imperceptibly in either. Now what is called the growth and formation of Spar, therefore is properly perhaps only the change of Place in the Subſtance, and all theſe Agents, Waters, and Vapours do, is only to waſh it out of the Strata of Earth in which it lay in ſcattered Particles, and bring it together into the Cracks and Crivices of Stones, where it may again ſeperate itſelf and become more pure and perfect.—In France they have *Les Caves Gouttieres*, where the Water falling from the upper Parts of the Cave to the Ground, immediately hardens into little Stones, of ſuch Figures as the Drops falling, either ſingly, or upon one another, chance to exhibit. Another on the top of Bredon-Hill, in Worceſterſhire; Elve-Hale in Witherſlack, in Weſtmoreland, &c.—For Incruſtations, *vid. p. 10 and 11.*—As to the *Stalactites*, or Drop Stones, reſembling an Icicle, they are formed by Incruſtation, particularly in the Peak in Derbyſhire, &c. &c.—I am very glad to inform thoſe that are pleaſed to peruſe my Notes of my leiſure hours, that a Spar-Mine has been lately diſcovered in Ireland, for which ſome Birmingham Manufacturers have contracted, as it is greatly ſuperior to the *Marquiſette*, both in Brilliancy and Hardneſs; Buckles, Combs, and other Ornaments, are already made of it, and the Gem is likely to become very faſhionable in this Kingdom.

T A B. XVII.

Tali and Tesseræ, or Dice.

- Fig. 1.* **T**HREE Mutton Bones, or Dice, * of Lead, its Form cast in a Mold.—2. The Real Bone, or Nature itself.—3. Of Brads, being the Front, Back, and One-side View of the Huckle-Bone, called *Talus*. I thought it of no great Consequence to give the Fourth View of this Bone.
4. A Tetotum, of Green Jasper, highest Number XIV. in Roman Characters.
5. A small curious Die of Brads, highest Number XII. the Form of each Surface Quinquangular, or five Corners.
6. Of Crimfon Agate, highest Number 6. Our Die is a Copy from this.

* *Dice.*] Many of these Dice like other Antiquities, are found in various parts of the Bowels of the Earth; and were lost or dropped by the Soldiers, &c. as served under different Monarchs. Tali, Tesseræ, or Dies, among the Ancients were curiously wrought in Ivory, *Vid. Martialis, l. 13.* and sometimes among the great People of Gold, and of beautiful Wood. *Plinius, l. 16.* While I was busy in designing these Ancient Dice, and turning them with attention, that which struck me most was the disposition of their Numbers, *i. e.* the Fortunate and Unfortunate chance, are always disposed opposite to each other; suppose six is cast, one will be at the bottom, and if you count the top and bottom together, it will always make seven, and so of the rest of the remaining Numbers.—We have this further to remark on Dice, which is: that they should be a true Square, and all the Angles cut as keen as possible, and the Numbers disposed according to the above plan of seven.

I always endeavour to entertain the Reader, especially when my Demonstrations are short, as we commonly do when our Friends pay us an unexpected visit after dinner, and thus begin with the Tesseræ, which signifieth a Die: though here we must Note that the word Alea, a Die, is a General Word, applied equally both to the Tesseræ and the Tali, to denote the uncertainty of both Games, which the Ancients diverted themselves with.—*Talus*, an Huckle-bone, such wherewith Children play in various Countries, at Cockle and Tesseræ properly signifieth a Die.

The Authors that I have consulted with, do so much differ that it is almost impossible for to form a Right Judgement in determining the several chances in the

Plays; either to the Tali or the Tesseræ, among the Ancients. And first, they used more Tali in their Playes, than they did Tesseræ, from that verse:—
“*Non sum talorum numero tessera.*” *Mart. 14. Epig. 15.*

Cælius Rhodiginus, speaks more distinctly, saying that in their Play, they used three Tesseræ, but four Tali. *Cæli. Rhod. l. 20. c. 27.*—The several chances which I read of are these, and first the unfortunate chance in the Tali, was commonly called *Canis*, or *Canicula* or *Chius*, the most fortunate chance, *Venus* or *Basilicus*.

The manner of their Play, both in their Dice, and Cockle-bones, was casting them on a Palmwood-board, and out of a narrow mouth vessel, that there might be fair Play; this vessel, *Perfius*, called *Orcæ*, and describes it to have a narrow mouth, and a straight Neck. *Horace* applied it to the Tali, *Satyr. 7. l. 2. Mitteret in Pyrgum, Talos.*—*Horace* his *Pyrgus* seems to have been of the like form with *Perfius*, his *Orcæ*. *Lud. Smids, M. D.* in his Annotations, on *A. Valentyn's Ovid*, has delivered his mind touching these Plays thus: that the Tali or Cockle-bones, had but four Faces or Sides, and therefore yielded only four chances, and no more; the first is called *Canis* or *Canicula*, in English a Dog-chance, likewise *as*; vulture, answering to our Ace; this being the worst throw of all: the second opposite unto it they termed *Venus*, or *Basilicus*; counted a very Fortunate Cast, and is seven, which may stand for our Six, the third bore the name of *Chius*, proportioned to Tre with us; and the fourth *Senio*, which is likewise a good throw, and is as much as a Quatre. Now it must be observed in these Tali, there is no chance of Deaur



7. Of Ivory, highest Number 6; the Hole through No. 2, and 5, different from *Montfaucon's*, which is in No. 4. This Hole was perhaps intended for to show, the Die being an honest one, and no Quicksilver in it, and what is called a Loaded Die, as some *Legerdemain Gamblers* do, and who cut with a File the Angles, that the Die may fall according to the Number they want. It may serve likewise for to wear on the Breast of those Masters, who decide Disputes at those Meetings and Games, in which Dice are used.

8. Of Cristal, being a true and honest Die; I call it so because one may see through its Substance, and in which can be no deceit.

9. Of a dark green Agate, highest Number 12; besides the various Numbers, I found the following Roman Letters, viz. LS. SZ. NG. TA. ND. NH. These are a Compound, and may serve for a Die, a Tetotum, or both together; the two Letters may stand as our single Letters on modern Tetotums, where A. stands for All, T. for Take, &c. Its Form consists of 18 different Squares and Triangles, which are very remarkable; the ND. and NH. were joined together.

or Cinque. *Vid. his Anot. on Ovid. de Art Amand. l. 2.* Venus, or Basilicus was counted the most fortunate chance. Now if we compare Horace and Plautus; who both mention the old custom of throwing these Cockle-bones at their Feasts, for the choice of their Moderator, or Master of the Feast, and which should prescribe Laws for drinking to the whole Company.

Venus arbitrum—

Dicet bibendi. Saith Horace.

Jactis Basilicis, propino magnum poculum.

Saith Plau. Curcul. And why may not this cast be justly termed *Basilicus*, seeing the Moderator hereby designed, was by the Grecians not only called *supernaρχος*, but also βασιλεύς; King, Prince, or chief Commander at the Table? This Cast was then thought to be thrown, when all four Cockle-bones appeared not one like the other, but all with different Faces. (a) *Venus consurgerebat ex talis quatuor jactatus, ubi ducesam omnes ostendissent faciem*: with whom accordeth (b) *Turnebus: Venus erat, cum nullus eodem vultu statat tales. Hercules* was also a lucky throw, but whether the same as *Venus*, I have not yet learned. The Games, with the *Tesseræ*, I make no doubt, were many: One Game there may seem to have been in use, where the just Number of Eight shew it to have been the chief Cast, it was called *Stefichorius Jactus*, or *Stefichorius Numerus*. *Vid. Cæl. Rhod. l. xx. c. 27.* The Game *Euripides*, as I take it, much resembling that which is in use with us, called One and Thirty:—The Number of that Game was Forty. *Vid. Cæl. Rhodigi. l. xx. c. 17.*—They plaid not with a single Die, but with three, as we use in Passage, as I mentioned before, whereto their Chance might have their Name, not from the number in each several Die, but from them all being cast.

In their Common Game, the most fortunate Throw is thought to have been three *Sices*; we call it in Passage a Royal Pass, whence it was commonly called

Senio;—" *Quid dexter senio ferret scire erat in votis, damosa canicula quantis Redderet, angustis collo non fallier orca.*" *Perf. Sat. iii.*—Which one place of *Persius* gives light to this in three things;—First, that the winning Cast was called *Senio*; and if you make *Basilicus*, a term common both to Dice and Cockle-Bone, as *Venus* is, we may fitly render it a Royal Pass.—Secondly, the loosing Cast, *Canis*, or *Canicula*, in English a Dog Chance.—Thirdly, the manner of their play, both in their *Dice* and *Cockle-bone*, was by casting their *Dice* and *Cockle-Bones* out of the *Orca*, a Machinery very much like the *Dice-box*, well known to our Gamsters.—The chief Cast, as I said, was thought to be when three *Sices* appeared; which opinion is strengthened by that common Proverb, "*Aut tres sex, aut tres tessera.*" i. e.

Either three *Sices*, or three *Acies*; and the first of these being the best, the other the worst Chance in the *Dice*; the Proverb signifies thus much, I will put all to the Hazard, I will win or lose all.—*Erasmus* remarks, that as often as an Ace happened to be thrown together with a *Sice*, so that *Senio* and *Canicula* appeared together at one throw, it was a loosing Cast. *Erasm. a Dag. Chius ad Coum.*—*Suetonius* is clear in the proof hereof, if for *Aut* we substitute *Et*, which unless we do, it will be a matter of great difficulty, to make a Congruity of Sense, his words are, "*Talis enim jactatus, ut quæsi. Cenem aut senonem miserat in singulos talos, singulos denarios in Medium conferrebat. quos tollebat universos qui Venerem jecerat.*"—Turn *Aut* into *Et*, the sense is obvious;—Look, who threw an Ace and *Sice* together, for every Die he staked and laid to stake a *Dinere*: which he took up and swooped all clean whose luck it was to throw *Venus*.—Before we have done with the game, it will not be amiss to revive the Memory of some, that the word *Tessera* has likewise four remarkable Significations; (c) 1. *Tessera Militaris*, or Watch-word among the Soldiers in the Camp. (d) 2. *Tessera Frumentaria*,

(a) *Cæl. Rhod. 20. c. 27.* (b) *Turneb. adv. l. 5. c. 11.*—(c) *Alex. ab alex. l. 3. c. 2.*—(d) *Suet. Aug. c. 40.*

10. Of Ivory, perhaps belongs to their Chefs-Board, † or of a kind of Die; its Use is difficult to explain. I found a Hole in the Center, at the Bottom, and might have served for a Teptum. Upper Part, the two sides Convex, the other two Concave.

mentaria, a certain Ticket at the tendering whereof, the Poor received monthly Distributions of Corn. 3. *Tessera Nummaria*, Tickets on which they received money; and 4. *Tessera Hospitalis*, tickets as served among Friends, to keep Friendship and to demand Hospitality; but these were usually cut in two, and Mutually accepted, and for their Posterity; as for the Derivation of the Adage; *Tesseram Hospitalii confregit*, i. e. he has broken the league of Hospitality, was when Entertainment was craved and refused.

† *Chefs-Board*, or *Latrunculus*,] a little Thief, or Robber; and secondly in a borrowed Sense, it signifies the Table-men, or Chefs-men; because this Game hath the express form and representation of a war, or battle, fought between two armies; inasmuch that (1) *Pyrrhus* King of *Epyre*, being skilful in plotting Stratagems, first taught his Soldiers that art of projecting, by Plays and Representations thereof in the Table-Men. Some are of opinion, that it was first invented in the Siege of *Troy*, by *Palamedes*, who that he might keep his Soldiers in a better order, allowed them this kind of Recreation, whence these Chefs-men are sometimes called *Palamediaei Calculi*; they were made sometimes of Wax, sometimes of Glass, sometimes of other Matter. The Game seemeth to be the very same with that which we call *Chefs*.—The ill use made of Dice and Gaming in our Days is so dreadful a Vice, especially in those who are entrusted with the Liberties and Properties of their Fellow Subjects, that it well deserves to be publicly exposed, and lashed with the utmost Horror and

Indignation: among my Notes I find in 1771, that a Noble Earl one Night threw only three Casts at Hazard standing, at a House near St. James's, the first for one Thousand Guineas, which he lost, the second double or quit, which he likewise lost, and the third for four Thousand or nothing, which he at last won, and left off immediately.—Another I have in 1772, on Card playing, which is made so much the business of life amongst all orders of Men, that a Clergyman, within a few Miles of Town, boasts that he annually pays his Curate with the Money got by playing at Quadrille in private Families. I do not mention this from having an Animosity against the Clergy, neither that they should not Play, only above all things I would recommend to some not to swear when they lose.

"What Age so large a Crop of Vices bore?

"Or when was Avarice extended more?

"When were the Dice with more profusion thrown?

"The well-fill'd Feb not empty'd now alone;

"But Gamblers for whole Patrimonies play:

"The Steward brings the Deeds, which must convey

"The lost Estate: What more than Madness reigns,

"When one short sitting many Hundred drains;

"And not enough is left them to supply,

"Board-Wages, or a Footman's Livery.

Thus we see a striking Likeness, accompanied with a well-chosen Mixture of Light and Shade of a Gamester, who is mad enough to commit his all to the chance of a Die, and who wantonly has reduced himself to a *Morsel of Bread*.

(1) *Donat. in Teren. Fun. Act. 4. sc. 7. ad illud, Idem hec jam Pyrrhus fecerat.*



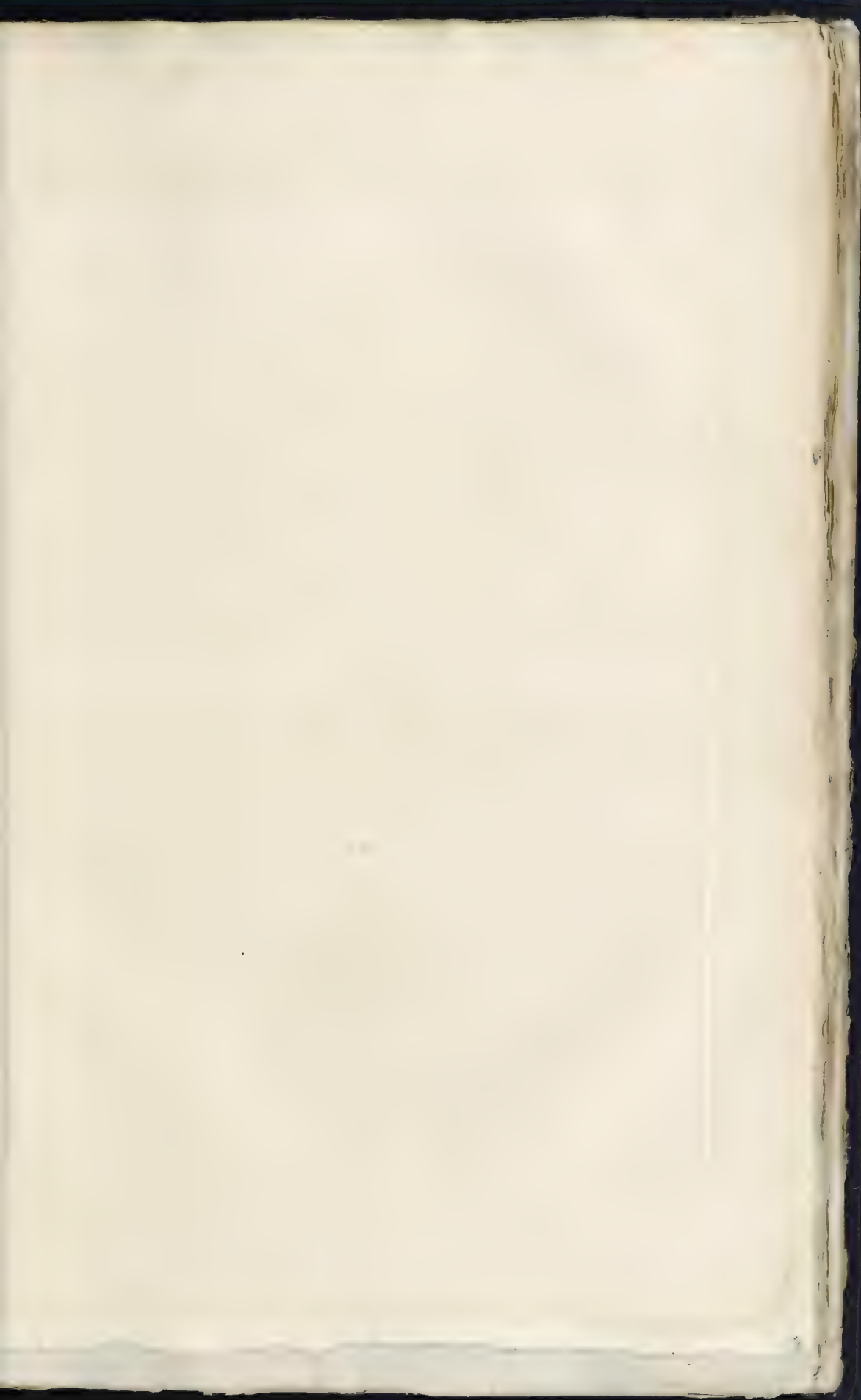




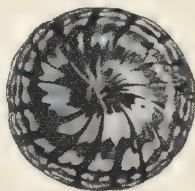
Fig. 1



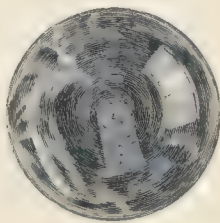
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5

T A B. XVIII.

Amulets, or Charms.

Fig. 1. and 4. **A**RE two Druid Amulets,* their substance enamel'd Glas, the first Fig. 1. White, and a little Concave in its Center, from whence flourishing Parts resembling a Flower in Crimson; the second, or Fig. 4. Black, with White Foliages circumvoled like a Snake, or Volute, creased from its Center in various Divisions; these were presented to the British Museum, by Jacob Bell, a Quaker.

Fig. 2. and 3. Are † Ithyphallices, Fig. 2. a Shell with a Silver Eye and Ring,

* *Amulets.*] So called from Amulctum, Amolmen- tum; of to remove, or drive away. Some again think from Amula, a small Vessel with Lustral Water, in it, anciently carried in the Pocket by the Romans, for the sake of Purification and Expiation. All these Amulets are numerous, most of them in form of Beads, &c. their substance vitrified Earth, as Glas, some Ivory, others are Deer Horns, Bones, &c. Some again of precious Stones, Chrysalis, of different sizes and forms, with various coloured, Ornaments, hung about their Necks; their use was as Preservatives when at War, or at Law; for various diseases, Witchcraft, unforeseen accidents, and as Guardians of the Manes, many of them ascribed, and confound with those of the Bardi and Druids: the two here represented, and the *Glass Nidr*, Snake Stones, or Adderheads, I suppose to be real Amulets of the Druids.—These Druids were the Priests and Philosophers of the Ancient Britons, Gauls, and Germans; They were divided into several Classes or Branches, and according to Strabo who only distinguishes three kinds: Bardi, Vates, and Druids. The Druids were the Poets, the Vates were the Priests and Naturalists; and the Druids, besides the Study of Nature applied themselves to Morality. They held the Mistletoe in singular Veneration. Pliny relates the ceremony wherewith they gathered it every Year. l. xvi. c. 41. And never sacrificed but under the Oak. They placed a world of confidence in Serpents Eggs, gathered after a peculiar manner, and under a certain disposition of the Moon, and imagined

them effectual means for the gaining of Law-suits, and procuring the good Graces of Princes, &c. From hence says Pliny, Mercury's wand or Caduceus, with the two Serpents interwove, has been assumed as a Symbol of Peace,——They sacrificed Men to Mercury, according to Suetonius, which custom was condemned by Augustus; and punished, and abolished by Tiberius, and Claudius. *Vid. Caesar and Mela—Lib. iii. c. 2.* This account will give my Reader the true Character of the Superstitious follies of the Druids of this famous Island, and France; and in their Knowledge and Confidence, (unto Ancient Records) they were so completely versed; that they might have taught Persia, nay the Globe itself in Amulets. From these Druids Insigna, as Pliny styles them, we may see how superstitious the Romans were according to his Account, we find (for I am able upon my own knowledge to vouch says Pliny;) that the Emperor Claudius commanded a Roman Knight, descended from the Vocontians, to be killed for no other Reason in the whole world, but because he carried one of these Serpent Eggs in his Bosom, at the Time he pleaded his cause before Him in Court. *Plin. L. 29. p. 354.*

† *Ithyphallida, or Ithyphallices.*] By the French called *Pucilage*, and is wore by Young Men, &c. on their Watches as a Trinket; the Hand an Emblem of Fecundity, called *Fica*; the Ladies in Italy wear them on their Hair as Ornaments, these formed Ivory ones are said

the third *Fig.* an Ivory Hand, with a Silver Ribband, a Silk purple loop, both disposed to serve for Amulets.

Fig. 5. A Round Chrystal Ball, ‡ exceedingly Brilliant, very often found in Sepulchres, likewise an Amulet.

said to be wore by married Women, but when the Thumb is hit by the Fingers, it denotes Virginty. Such a one was presented by a Nun to one of my Friends in his Travels through Italy.

‡ *Chrystal Balls.*] Are often found in Sepulchres, with a variety of other Gems, &c. which they left with the Dead; as Guardians of the Manes. (Spirits) *Vid. Montfaucon, Monumens de La Monarchie Francoise. Tom. 1. Pag. 15.* Where the Reader will find in the Monument of Childerick, a Globe of Chrystal, and in the Urne of another Sepulchre, was found no less than twenty Balls of Chrystal.——Sir Thomas Brown, in his *Hydriothaphia, or Urne-burial. c. 11. p. 9.* Takes notice of a Roman Urn preserved by Cardinal Farnese, wherein was found, a Chrystal Ball, and six Nuts of Chrystal, three Glasses, two Spoons; besides a great number of Gems with Heads of Gods and Goddeses, an Ape in Agath, a Grass-hopper, and an Elephant of Ambre.——And in two other Urns, a kind of Opale “in each, one yet maintaining a bluish colour.” Some of these things are to be looked on, as Treasures dear to them, and in which they delighted, or as a Farewell by the Relations as not being desirous of seeing those things after Death, to prevent Grief, or to preserve them for future Ages; or for use into the other World, according to Antiquity and their Superstition.—Precious Gems were likewise used as Amulets, for according to Chillet, the whole East, wore a kind of Jasper for this purpose. *Pittæ Lex. Ant. r. i. p. 90.* But the Medicinal Amulets which operate by Effluvia, Odours, &c. are of another Class, such as Compounds of Poisons, used as Preservatives against the Plague, or Vessels of Essence, worn by Hysterical Women on their Breast, Medicinal, or other substances fixed to Men, Brutes, or even Plants, as a Preservative from peculiar Diseases, Dangers, &c. these are not properly Amulets of Magic Charms, but as having certain secret Physical influence. Lastly, Amulets are now very much fallen from the great established Character they had in Ancient Times; and well they may, for in this enlightened Time what Natural Effects can reasonably be expected, when to prevent the Ephialtes, or Night Mare, we hang up a hallow Stone in our Stables and Bed chambers, (as I have seen lately a hollow Flint Stone in a great Person's House) when for Warts, we rub our Hands before the Moon, or commit maculated parts unto the touch of the Dead, which I saw about three Years ago at Tyburn; the wearing of a

little Mutton-bone for the Cramp, or lastly against agues we use the Chips of a Gallows, and Places of Executions, a croud of these are yet in being among the Credulous and Superstitious Christians. *Vid. for Egyptian Roman Amulets. Tab. xiv.*

If we take a Review or cast up, the sum total of the Magic Amulets, we look on them in no other light than a cloak of Imposition of the Ancient Crafty Druids. And to which the Old Relicks now a days bear a great Resemblance, a few of which along with the manner of living with the Monks I'll oblige the reader with: such as the paring of St. Edmund's Nails; St. Thomas of Canterbury's Penknife and Books; and divers Sculls, (perhaps pick'd up under the Gallows) for the Head-ach; pieces of the Holy Crofs, able to make a whole Crofs; other Relicks, for Rain, for avoiding the Weeds growing in Corn, &c. The following is a fine Picturesque Letter, copied from the Original, written by Dr. R. Layton, and other Visitors of the Religious Houses; to Lord Cromwell, about the Year 1537, preserved among Mr. Dodsworth's M. S. Collections, in the Bodleian Library.

“Pleaseth it your Worship to understand that yesternight we came from Glaslonbury to Bristow. I here send you for relicks two flowers, wrapped up in black sarcenet, that on Christmas even —(horâ ipsâ quâ Christus natus fuerat)— will spring, and burgen, and bear flowers. Ye shall also receive a bag of relicks, wherein ye shall see strange things; as God's coat, our Lady's smock, part of God's supper in *cana Domini, pars petra super quam natus erat Jesus in Bethlehem*; belike Bethlehem affords plenty of stone. These are all of Maiden Bradley; whereof is a Holy Father Priour, who hath but six children, and but one daughter married yet of the goods of the Monastery, but trusting shortly to marrie the rest: His sons be tall men, waiting upon him. He thanks God he never meddled with married women, but all with maidens, fairest that could be gotten, and always married them right well. The Pope, considering his fragilitie, gave him his licence to keep a whore; and he has good writing, *sub phumbe*, to discharge his conscience, and to chuse Mr. Underhill to be his ghostly father, and he to give him *plenam remissionem*. I send you also our Lady's girdle of Bruton, red filke, a solemn relick, sent to women in travil; Mary Magdalen's girdle, which Matilda, the Empress, Founder of Fairley, gave with them, as sayeth the Holy Father of Fairley.—I have crosses of silver and gold, Sir, which I send you not now, because I have more to be delivered

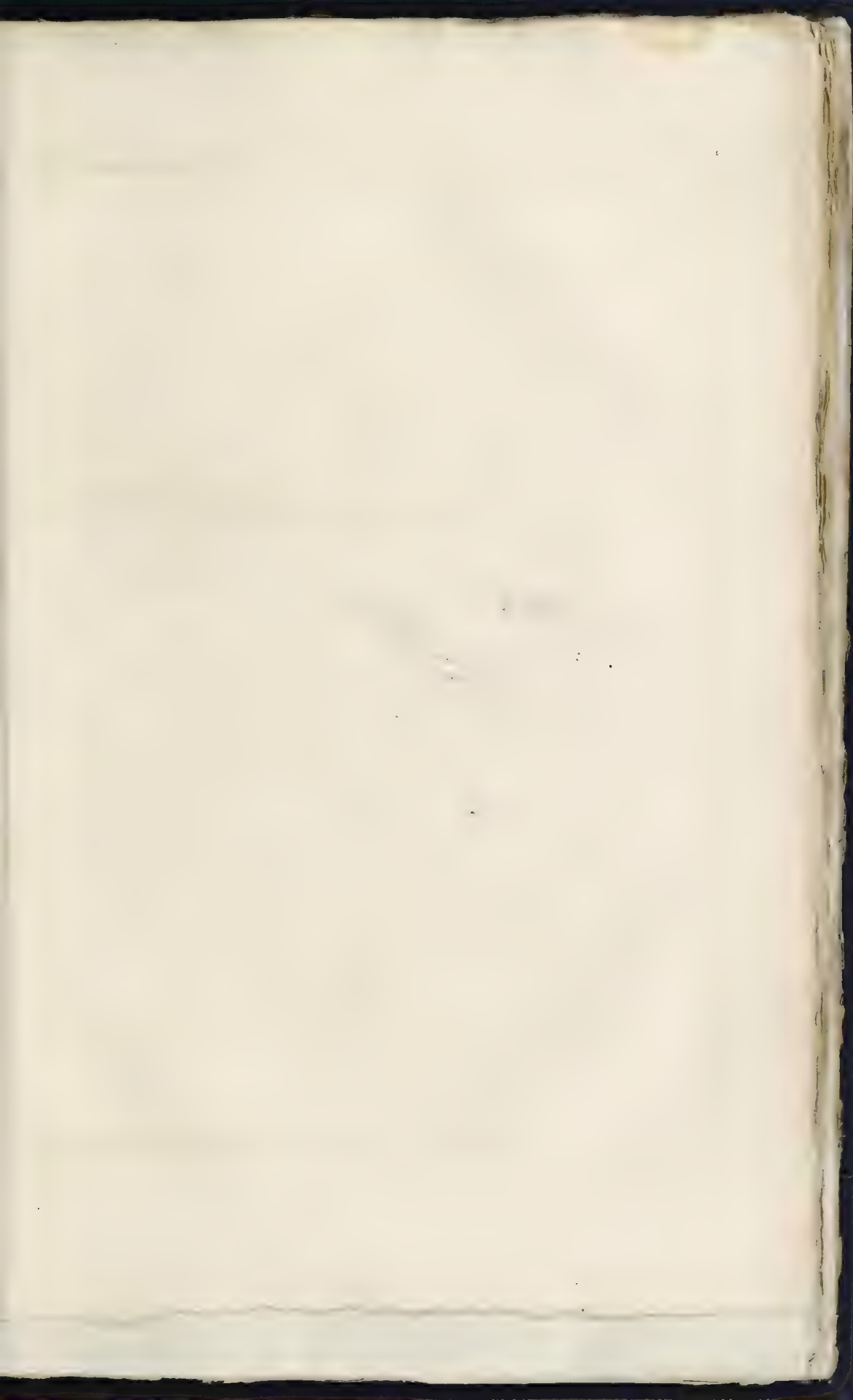


Fig. 1



5



T A B. XIX.

Calculi, Stones.

Fig. 1. **A** *Calculus*, * with a Silver *Bodkin*, (A.A.) its generally suppos'd that the Lady had an Obstruction, or violent Itching in her Urinary Passage; she made use of the Bodkin, (to remove it by rubbing) which by some Accident slipt and remained in the Bladder; the Stony Substance forming itself gradually *Stratum Super-stratum* round it.—The same Case happened to a Woman, who made use of a large Nail; the Stone and Nail may be seen at a Friend of mine. I have seen likewise a Bougee which by some Accident broke in the Bladder, with a *Calculus* round it; and I have drawn one, where the *Nucleus* was a large Stocking Needle; which had been swallowed, and by the Muscular Motion, and different Attitudes, had worked itself into the Bladder; which Needle, had it been a Pin, would not have wandered so far, because the Head of the Pin would have stuck and stop'd it from going any further.—The Anecdote in respect of the Lady, (a Nun) amusing herself with the Bodkin, as a certain Great Surgeon in my hearing entertained a young Gentleman with, we can hardly consent to, for the *Vagina* has no Communica-

ed this night, by the Prior at Maiden Bradley. There is nothing notable; the bretheren be kept so streight, that they cannot offend; but fain they would if they might, as they confess, and such fault is not in them.

From St. Austin's,
without Bristol.

R. LANTON."

"My singular good Lord, &c.

"AS touching the Abbot of Bury, nothing suspect as touching his living; but it was detest'd he lay much forth at Granges, and spent much money in playing at cards and dice.—It is confest and proved, that there was here such frequency of women comyn and resortyn, as to no place more.—Among the relicks are found the Coles St. Laurence was rosted withal; the———

* *Calculus*.] I never was so happy as to know the true case, but I have been inform'd since, that: the Lady had a Stone in her Bladder, which by its weight,

or gravity, lay on the Hole or Passage, in the Bottom of the Bladder; thereby hindering her from discharging her Urine; she frequently made use of the Bodkin to ease herself, which at last, by chance, got into her Bladder; and round which the Stone was formed. For whatever gets into the Bladder, there is always a stony Substance which forms itself round it, as may be seen from this and the above Cases. To fill our Page, we will give a handful over.—Thus: *Calculus*, signifies literally a little Pebble; these Stones and other Crustations are found not only in the Bladder and Kidneys, but also in the Pituitary Ducts, of the Brain, Liver, Lungs, Stomach, Intestines, and Joints of the Hands and Feet. In the *Phil. Trans.* we meet with accounts of Stones in the Peneal Gland, the Heart, Gall-Bladder, Womb, &c. all of a variety of Shapes.—Perhaps there never was a Painter who has drawn so many, nor has seen more of them, than myself. The generation of Stones is perhaps owing to the Volatile Salts of Urine, which

tion with the Bladder, nor would the Stone have been formed in that Place if it had lain there for a Century, or ever so long; Is there any probability of the Bodkin working itself into the Bladder, if one considers the Place, its Size, and Form?

2. An East India Bezoar Nut, which rattles like an Eagle Stone, &c. of a black purple Colour, like coagulated Blood, mixed with what Painters call brown Pink, very beautifully polished, with a mark or crease through its Center, and so bright and Looking-glass like, that it reflected the Images all round it.

3. A Monkey's Bezoar, or true East India Bezoar, very much resembling one from the Goat, of an oblong Shape, broke in two with a long Straw, (c.) or some such like Substance in its Center; its Colour brown Pink, or deep Yellow. I found it set as generally they are for preservation in a little Chest, or Case, of what is called *Lignum Lavifumum*; the Pith or Medula of which appears, to resemble the common Elder, and may for what I know, be as curious as the Stone itself.

4. Another Monkey's Bezoar, but of a Circular form: They vary in Shape and Magnitude.

5. A Calculus, the Nucleus a Plumb-Stone, (d) it is said that he was a School-Master, which had swallowed the Plumb-stone by accident, and round which the Stone formed itself by degrees in different Layers as may be seen from the Section, it resembled a Sponge very much, both as to its weight, soft porous sub-

which will coagulate Spirits of Wine; and thus the Stones, or Calculose Concretions in the Kidney, or Bladder, may be produced.

The cure of the Stone is either, 1. By a Liquor, or Menstruum, that will dissolve or separate the concrete Stone; so that it may be discharged piece-meal; there are Men and Menstruums as can dissolve the Stone; but the Query is how to convey these into the Bladder without hurting the various Parts, and Transition, thro' which it must pass before it gets into the Bladder. 2. By enlarging the Capacity of the Vessels; or 3. By the Operation of Cutting. The most noted Lithontriptics are Daff's Elixir, Tapping's Liquor, Rogers's Powder, Tulp's Medicine, Mrs. Stephens's Dissolvent, &c. Detkew recommends calcined Egg-shells as excellent in all Suppressions of Urine; Hamilton's Linseed Oil; and the great Mr. Boyle the Herb Arisema. Many more Remedies have been proposed for this dreadful Disorder, but none as yet answer the Intention. A real Stone's Dissolvent would be a great Acquisition, and a blessing both to Men and Beasts. In the Weekly Memorials for the Ingenious, p. 330, London 1683, is an account of above fifty Needles voided by the Anus, that were swallowed many years before; and of a long Pin, com-

ing out at an Imposture of the Nates, it having lain in the Patient's Body for years. That Stones in the Optic Nerves causing Head-ach and Blindness, p. 29. In the Gall, producing the Jaundice; *ib.* In the Ureters effecting an Ischuria and Dropsy, 284, 285. In the Heart, Groin, under the Tongue, Kidnies, Bladder, &c. variously affecting, p. 67, 68, 69, 70, 71, 72. And of the Urine of two Persons, of different Ages and Sexes, which turned into Stone an Hour after it came out of the Body, *ib.* 82. Lastly, the *Phil. Trans.* No. 18, p. 320, takes notice of a Stone taken out of the Womb of a Woman, near Trent in Somersetshire, *Vid.* Easter, 1666.

† Bezoar. A great many Travellers will have these Stones to be found in the Head of the Animal; but are found most likely in the Stomach, &c. like the Human Body. They have most of them a Nucleus, as a Nut, Pits of Fruit, bits of Straw, Wood, &c. These are often discharged through the Anus, and found in the Stomach when dissected. The Lords and Chiefs among the Indians have a great Esteem for the largest Kind of Bezoar Stones: They bruise it with Rose-Water; from 300 to 3000 Grains, and take this Medicine against all Sorts of Poison, such as Fevers, Convulsions,

Small-

flance and colour; after being very much tormented it occasioned his Death, and when opened according to his desire, it was found in his Stomach. From whence we may take example, how cautious we should be not to Swallow any Fruit Stones, or any other Pits or Seeds, &c.

6. A round *Serpent-Stone*, of an ash Colour, white in the middle, and about the edges blackish and blue, it's called *Pierres de Serpent*, de Biron *Curiositez de la Nature*, &c. p. 72. Who says that if the wound received from the Serpent has not bled, it must be a little pricked, so that the blood comes out, and then to be applied as usual, i. e. to be laid on the wound to which it sticks and draws out all the Poision; and then again being put into Milk, it is said to discharge its Poision therein, and turns it blue; this is the manner it's to be used till the Person is cured, for when it does not Adhere to the wound, it is certain that all the Poision is drawn out. *Vid. Phil. Transf. No. 6. p. 102.* by Sir Philiberto Vernatti, and since confirmed by Mr. Thevenot.—The Stone is found in the Head of a Serpent, in the Kingdom of Cambodia and China, called the Hairy Serpent, the wound is mortal in 24 Hours, if not Healed.—I sincerely wish it to be a Real one, and not an imposition of an Oxen-bone, filed and burned, which has an adhering Quality, of which I have seen many.

Small-pox, and other grand Maladies.—The Oriental Bezoars, were once counted of great use in Medicine, and were classed among the Alexipharmics, and sold at a high Price, besides their antidotal Virtue, &c. The credulous People have not been behind hand in attributing a much higher Medicinal Power; for they have and are still worn, from a sort of secret Effluvia, as Charms or Preservatives against Diseases; but they are now a days almost out of Fashion, and of very little esteem.—The famous Cordial Medicine called Gascain's Powder, a *Grandie* Physician, what is commonly called a Great Man, judged to have got above Fifty Thousand Pounds by prescribing this single Medicine, and what is remarkable is, if he had been asked what Ingredients or Parts it contained? After much Deliberation would not have been able to tell.—It Consists of Oriental Bezoar, which is the chief White Amber, Red Coral, Crab's Eyes, powdered Hartshorn, Pearl, and Black Crab's Claws.—These seven Parts which form the Composition, is only dearer but not better for having in it the Oriental Bezoar and Pearl.—Now this Bezoar, and its Composition, on its Examination proved to be an insipid, poor, inefficacious Medicine, and Physicians much censured for prescribing powerful Medicines to it.—Lastly, Chalk examined by Acids, and from experiments on Salt of Wormwood; each are found better and sooner correctors of Acids, than any Bezoar, Pearl, and Gascain-Powder, whatever; is a better Stomachick, Diuretic, much cheaper; for you may buy two pounds of this Sal, for the price of half an Ounce of Gascain-Powder;

the one affords 8 Doses, the other above 800;—every Man knows how cheap Chalk is. For an ounce of Bezoar, you may have five Cart-Loads of good Chalk, carried ten Miles by Land, and ten times as much by Water. *Vid. for the curious Experiments made on the Composition of Gascain's Powder. Dr. Stare, on the Bezoar-Stone, Exper. vi. p. 23, 24.*—Some Years ago the Bezoar used to sell at Five Pounds an ounce, and ~~was~~ Druggists in London used to sell about Five Hundred Ounces per Year; nay, sometimes more, besides what was disposed of by that set of Men, who get by every Farthing a Shilling.

" Our Modern Potecaries taught the Art,

" By Doctors Bills to play the Doctor's Part,

" Bold in the Practice of Mislaken Rules,

" Prescribe, apply, and call their Masters Fools.

Vid. Mr. Pope's Essay on Criticism, p. 6.

A good honest Apothecary is a very useful Man, though there are among them low and petty Villains, as among other Trades.—Their Business is of great Antiquity, for they owe their Origin and Necessity of their Employ, to the Egyptian Bird *Ibis*, spouting Water into his Breech for a Glyster.—And the following we owe likewise to Nature, for the *Hippopotamus*, or River Horse, invented Phlebotomy, and taught Surgeons *Blood-letting*; for finding himself fat, and overgrown with Humour, seeks for sharp Reeds, or Canes, and by setting his Body hard against the point, pricks his Vein and evacuates the superfluous Humours: the Orifice he stops with Mud afterwards, and thus heals the Wound. *Vid. Plin. l. 8. c. 26.*

O

T A B. XX.

T A B. XX.

A Coral Hand.

Fig. 1. *CAROLLUM Album porosum Meximum Muricatum. Cat. Jam. p. 1.*

—A very curious Coral, * modded by Nature in the form of a Hand or Glove, with round Perforations. There are divers Species of Coral: as the *Keratophyta*, or Sea-Fan, *Sertularia*, or Sea-Feather. Madrepora, with small Stellated or radiated Perforations.—Millepora, with round perforations,

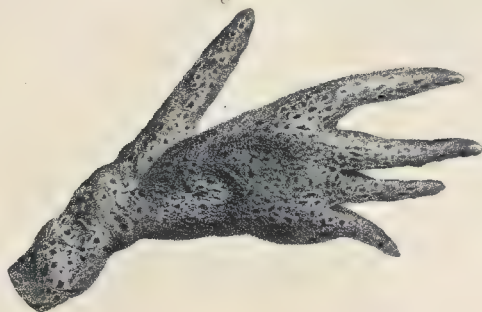
* *Coral.*] The Nature of Coral is very difficult to determine: the Ancients took it for a Stone, the Moderns for a Vegetable, or Marine Plant; some partly Plant, and partly Stone; certain curious and able Naturalists call it an Animal, or the Production of some Insect like the Honey-Comb, &c.—There are but three kinds of Coral, Red, White, and Black, the White is the most esteemed.—The Coral Fishery is from April to July; and in the Persian Gulf, Red-Sea, Coast of Africa, towards the Bastion of France, Isles of Majorca and Corfica, and on the Coast of Provence, and Catalonia.—They throw a Net, if the Machine may be so called, wherewith they tear up the Coral from the Bottom of the Sea; the other Men manage the Boat. The chief use we know of Coral is in Chaplets, Beads, and others Toys. The pieces of Coral which Children have about their Necks, and the Coral with Bells, I imagine is to assist them in breeding of their teeth.—It is a common Saying, and believed, that Coral is soft when at the bottom of the Water, and becomes petrified as soon as it appears in the Air, but this is counted a vulgar Error. Johannes Reguinus undertakes to clear the World of this Error, from the express Experiment of John Baptista de Nicole, who was Overseer of the Gathering of Coral upon the Kingdom of Thunis, who caused a Man to go down no less than a hundred Fathom, who returning, brought in each hand a Branch of Coral, affirming it was hard at the bottom.—The same was also confirmed by a Trial of his own, handling it a Fathom under Water, before it felt the Air.

How Coral becomes a Stone Bætius in his accurate *Traët De Gemmis*, thus not ascribing it unto the Air, but to the coagulating Spirits of Salt, and lapidifical Juices

of the Sea, which entering the parts of the Plant, overcome its Vegetability, and converts it into a lapideous Substance.—And this doth happen when the plant is ready to decay; for all Coral is not hard, and in many concreted parts, some parts remain unpetrified, that is, the quick and livelier parts remain as wood, and were never yet converted.—But Mr. Guifony is of opinion, that it's so far from being a Marine Plant, that it is a mere Mineral, consisting of much salt and a little Earth; and that it is formed into that Substance by a precipitation of divers Salts, which ensue upon the Encounter of the Earth with those Salts; for by an Experiment on a Salt of Coral, which being thrown into Water and there dissolved, upon evaporating the Water by a gentle heat, it was presently coagulated, and converted into several small Sticks, resembling a little Forest.—*Vid. Phil. Transf. No. 99, p. 6158*,—which I think puts it out of all Doubt that it is not the production of Animals, though they may inhabit the Coral.—They have in the British Museum, in the Coral Room, on the Chimney, four Pictures disposed in form of Landscapes of various Classes of Coral, with their Explanations given by Mr. Ellis, who endeavours to prove that they are all of the Animal kind: this affair is not yet settled or approved of among the Naturalists, but it is now generally conjectured to be the Cells of some Sea Insects. For whatsoever Providence has created there is in all Species a Symmetrical resemblance of parts, as we have two Hands, only two Feet, &c. allowing for the different Proportions, different Colours and Mistransmutations; the changing of Animals from one state to another. Now if any Person chuses to examine the different classes of Coral: there does not seem to be that

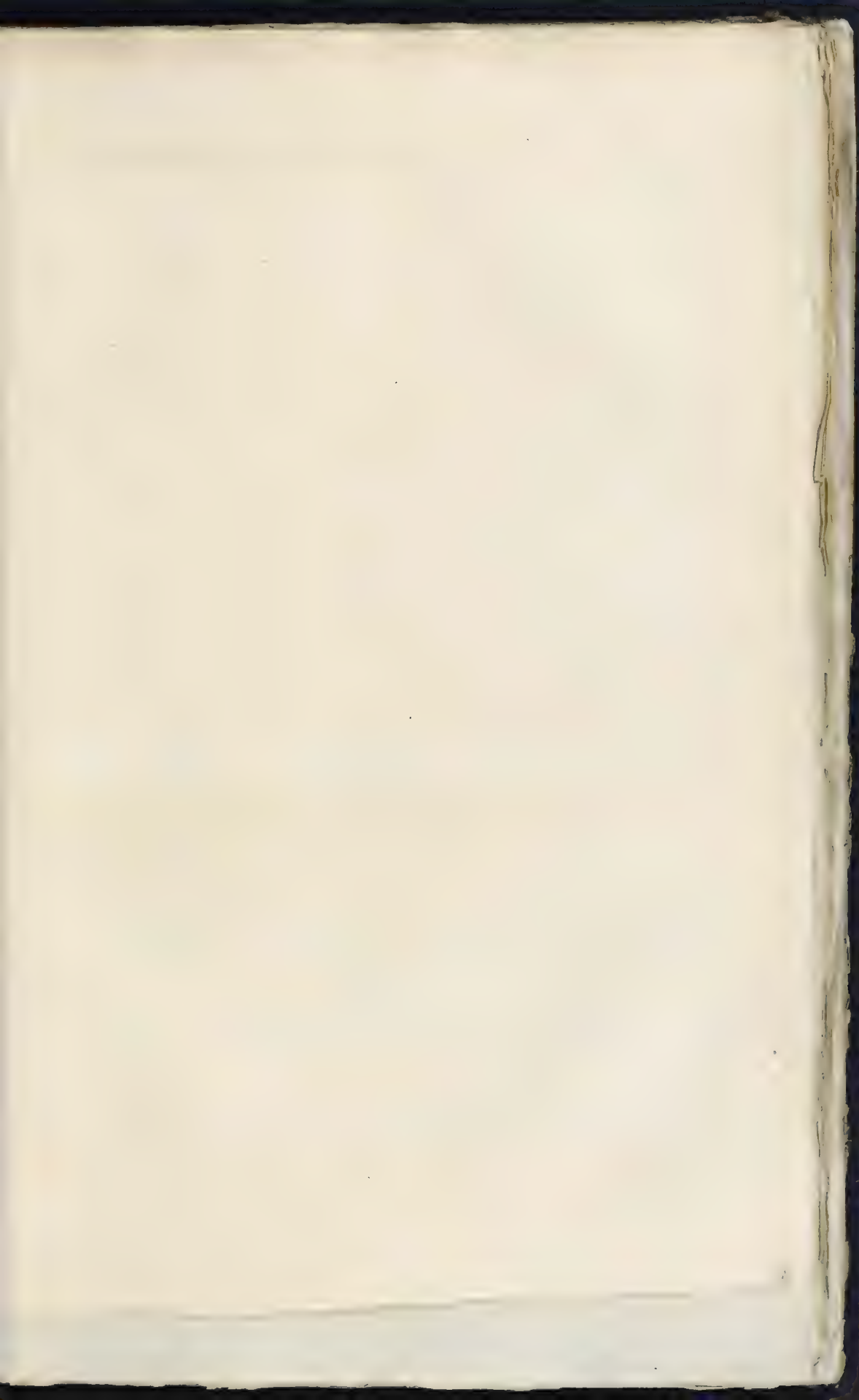
Refem-

Fig. 1



2







Eschara, Tubularia, &c. There are some Brain Stones which being of the Nature of Coral, &c. All these are generally conjectured to be the Cells, or Nest of some Sea Insects.

2 A *Glass-Tumbler*, (A) the under part of which is incrustated with a Limey or Stoney Substance, (B) for to shew, and to convince that the Stone was once in a Liquid State, † though some will have it to be made so by Fire.



T A B. XXI.

Lachrymatories, or Tear-Vials.

Fig. 1. A *Glass Lachrymatory*, * with the Bulb in the Center, from Sir W. Hamilton's Collection.

Resemblance of parts, but they appear like so many different Species, growing as it were by chance, and why this Variety should be more so among Coral-Animals, requires Demonstration.

I will allow that when Coral is cut, one may see a kind of Animal Life or Movement within, for I have observed it myself; but there seems to me more Reason for to allow the Coral to be Caves or little Habitations of different Animalcule: and that there is a Resemblance of parts even among these I don't doubt. But if any body chuses to believe the Contrary, for my part I shall not be angry with him; and will wait with patience till this Doctrine is settled on a more solid and more agreeable Foundation.

. † *Liquid State*.] to shew that Stones do grow, see for Incrustations, and Petrefactions. Page 10. 11.—Many do hold with the vulgar, that at the Creation of the World, God Almighty made the Stones and precious Gems; likewise the Veins of Metals in the same condition as we now find them at this present Day; herein doing Nature a great injury, by denying her, without Reason, a productive virtue in this matter, which is allowed unto her in all other sublunary things. Moreover that experience in divers places hath manifested the contrary. A clear example whereof we have in Ilba, an Island adjoining to Tuscany, full of Iron

Mines; which, when they have dug as Hollow and as Deep as they can; the Circumjacent Earth falls in, and fills them up again; and in the space of ten or fifteen Years they work these mines again, and thence draw out abundance of Metal which that new Earth hath been converted into. Many think the same happens in the Rich Hill of Potofi.

* *Lachrymatories*.] were Anciently small Glass, or Earthen Vessels, in the form of Phials, where in the Tears of the weeping Friends that survived, were reposed, disposed and buried, with the Ashes and Urns of the Dead.—The Ancients had an opinion that the Tears of the living were of use, at least of pleasure to the Dead; likewise to their Honour, and in Testimony of sincere Sorrow; for which reason they took great care to procure them Abundance at their Funerals; so much, as to institute a Profession or Trade of Weepers, called (*Præficia*) Women, as judging those of their own Families insufficient.—There are a great many of these Tear Phials which terminate in a point like figure 1. as they were intended not for to stand. It is not unlike but what they were fixed into the Ashes. —Most of those as I have seen, whose bottom forms a Square, have generally Figures and Letters on them, alluding to the Subject for which they were intended; and there are some which resembled a little Urn in Miniature,

2. Ditto of another Form, both tinged with various Beautiful Colours. †
3. Of Red terra Cotta, with the bulb at bottom, from Rome, by L. Abbe Sterbini.

ature, with a cover, though these are very Rare.—They were not only filled with their Tears, and those of the Hired Weepers, but consisted sometimes of a Composition of Tears and Perfumes made of Aromatick Spices; as may be seen from the Inscriptions on Sepulchral Monuments, as for the holes which are found in the Center of the Covers belonging to Urns, they were designed if the Relations had any Tears left, and did not think it too much trouble for to find them through these Vacancies, and that they might mingle with the Athes. *Vid.* for the form of these holes, M. Fabretti. Thus with these hired Tears, &c. they solemnized their Obsequies, imagining them as sacred unto the Manes.—Besides these *Lachrymatories*, some find Sepulchral Vessels, containing liquors, which Time hath incrassated into Gellies. Likewise Vessels of Oyls, and Aromatick Liquors, with a great many other things.—These *Lachrymatories*, &c. were without doubt, used by all those Nations as practised the burning of Bodies, as may be seen from the Noble Descriptions of Homer, in the Formal Obsequies of Patroclus, Hector and Achilles.—But here we must not omit to remark, that it was not Customary in any Country to burn the Toothless Infants. *Vid. Plin. l. 7. c. 16.*—This burning is likewise of great antiquity among the Romans, the same was practised almost in all Countries, except the Egyptians, Persians, &c. But the Chaldeans, those great Idolaters of Fire, abhorred the Burning of their Carcases, as judging it a Pollution of that Deity.—King David seems to have been acquainted with *Lachrymatories*. “Thou tellest my wanderings: put thou my Tears into thy Bottle: are they not in thy Book?” see Psalm. 56. v. 8.—And if we take a Review, we shall find this dropping of Tears, is still in use in our Days among all Nations, provided the interred are worthy of Tears; especially among the Jews and Irish, &c. what is vulgarly called the Irish Howl, in this Country, &c.

† *Beautiful Colours.*] They have in the British Museum, several large flat pieces of Coals, tinged with many bright and glittering fixt Colours, which will change into others accordingly as it is held or viewed; like the Feathers of Peacocks, Glass Prisms, &c. likewise a piece of a Glass Bottle, which by laying in Muddy Earth, or Water, is covered with a Sulphureous or Pyritical Substance, by some call'd *Electrum Britannicum*:—The Colour of which is so full of Lustre and Vivacity, that it would be folly for any Painter to attempt to Imitate it; and this I hope will account for the Colours on the *Lachrymatories*, which are the same size as the real ones.

As the Funeral Rites of the Grecians and Romans, are very extraordinary, I here will add what follows by way of Embellishment, and first; the nearest Relation used to close the Eyes and Mouth of the deceased, which were opened again when they were laid on the Pile, Kissing their Mouth, as if to receive their Spirits.—They took the Rings from their Fingers for fear of being stolen, but put them on again and burnt them with the Corps.—To know whether the Person was Dead they cried aloud, calling him by his Name, washing the Dead Body with hot Water, and anointing it to encourage Life if he was not quite Dead. This certainly was a good custom, and I am surpris'd among the Christians that there is no means, or that no method is made use of, for to know whether a Person is really Dead or not; for I sincerely do believe that many Men have been buried Alive, various remarkable stories I could mention on this subject, both of Men and Animals, as came to Life again; but I believe there are too many who would rather discourage undertakings of this kind than promote them.—The Grecians and Romans, &c. had their burying Grounds out of their Cities: this likewise is very commendable, especially for such a large place as London is, and who must not own but that a multitude of Bodies buried in Churches, &c. must corrupt and infect the Air; the bad consequences of which I could also prove by several Anecdotes that have happened not long ago, but I am obliged to proceed.—Now if a Person had lived a Virtuous life, according to the twelve Tables, the deceased should be Crowned; but they who had signalized themselves, with a Crown of Gold.—We must not forget the Water-man Charon's Fare, which was an Obolus, or Halfpenny; put in the deceased's Mouth after he had been anointed, to carry his Soul over the Styx, &c. The same Custom prevailed anciently among the Egyptians, for till this day they find commonly a piece of Gold, in the Mouth or Throat of the Mummies; but of no great value I believe for fear of being robbed.—Both Grecians and Romans dressed their Dead in White, and the Corps was disposed in the Entrance of the House with the Feet towards the Door.—The Greeks used to place a great Vessel of *Aqua Lustralis*, with which they besprinkle themselves when they went out; and some Hair of the deceased Person's Head, was hung at the Door, according to *Euripides*.—Now if a Dead Person was in Debt, they used to Seize or Arrest the Corps, which was not returned unless the Relation had satisfied the Creditors; if it was not paid the Body was debar'd of Sepulture, but this was counted very infamous;





T A B. XXII.

Lamps, and the Asbestos.

Fig. 1. IS a Sepulchral Lamp, * of Gray Earth or Clay, with a Bear in Bassio Relievo upon it, and on the posterior Part at Bottom, the Words *Julius Cæsar*; from Cardinal Gualteri's Collection.

mous; and I think more so for the Creditors.—People at Sea, who expected to be Shipwreckt, used to tie their Money, &c. inclosed with some writing about their Body, praying those as should find their Corps to accept of it as a Reward for their Interment.—The Athenians obliged their subjects by Law, if they found by chance a Body, to cover it with Earth, with its Head to the East, according to Ælian: But among us the Disposition of the Corps is with the Feet to the East and the Head to the West.—Persons who were killed by Lightning, were either interred by Themselves, as thinking them displeasing to the Gods, or according to Plutarch, on the same place fenced with Pallisades and denied burial: but such who were guilty of Sacrilege, were above all denied interment, and left to Rot on the ground.—They kept the dead Body three Days or seven, and more, but this depended on the Circumstances and seasons. The Quality were carried out on Beds, called *Letices*, by six or eight Men. But the Common People on a Sandapila, or Litter, by four Men. And in the evening the Face of the deceased was uncovered, but if the Face was changed, then it was covered.—Concerning the Mourners, the Sons walked with their Heads veiled, the Daughters barefooted, with their hair dishevelled, and dressed in White, they tore their hair and laid it on the deceased's Breast, or threw it on the Pile, but many of these Ceremonies already mentioned, I find depend on the different Characters, Circumstances, and various Fashions and Improvements of the Times.—The most common With or Prayer for the deceased, was *Satis terra Levis*, or, may the Earth lay light on thee, and another that the Gods especially Osiris would give them cold Water, to their thirsty Souls.—Before I go any further,

I can hardly believe that the sensible Egyptians, Grecians, Romans, &c. which no Man respects more than I do, could be so crackt-brained or senseless as to believe or put any faith in all their various Gods; though the vulgar might think otherwise, which will appear from what follows; with what indifference they treated their Deities: For their Sorrow was sometimes so great for their lost dear Relations, that they grew so wild, breaking through all the boundaries of Reverence, blaspheming their Gods, threw stones at their Temples, stormed down their Altars, nay kick'd and threw their Household Gods out of Doors, into the street.—The Mourners, who had their Tears at Command, but no real Grief, were called (*Præficiæ*) as I have said, these Poor Women, though used as Weepers, they likewise on the Solemnization of the Funeral, followed the Body, singing Songs in praise of the party Deceased: and were of great service in some Families, where they could not cry, would not, or grieved inwardly.—Now when the body had been burned, the Ashes and Bones being gathered and dispersed by the nearest Friends into Pitchers called *Urnæ*, then did the Priest besprinkle the Company with clean Water thrice, and the eldest of the mourning Women called *Præficia*, with a loud voice pronounced this word *Illicet*, thereby dismissing the Company (the word signifying as much as *Ire-licet*;) Then presently did the Company depart, taking their farewell of the Dead Body in this form of words: *Vale, vale, vale; nos te ordine quo natura permisit Sequemur.* Farewell, farewell; farewell; we shall all follow thee in the Order Nature appoints us.

* *Sepulchral Lamps.*] I hope it will be very agreeable for to give an Account of the Tomb found in *Via*

Appia

2. Another with three Nozzles, and on the other side is wrote *Januari*; this is supposed to be a Lamp belonging to their Temples; the Substance of a Red Colour like fine Bole, and varnished both out and inside.

The Word *Januari* is usually taken by the Antiquarians for the Workman's Name, but there are no Latin Names that finish, or end in an *i*, unless it is, or stands for an Abreviation of *Januarius*; nor is it consistent with Reason that any Merchant, or any Owner of a Pottery, should be Named *Julius Cæsar*.

Of all the Antiquities none exceed the Bulk now left, or daily found, as those of Lamps, especially what we call Sepulchral Lamps;—for Lamps, as to their Forms and Variety are innumerable, and really very entertaining: Some in form of the Human Body, mixt with the Brute, grotesque-like; others of Quadrupeds, Birds, Amphibious Animals, and Insects; some again in shape of a Sphinx, Boat, or Man of War, Sandals, Urns, or Household Vessels, Vases, Altars, &c. &c. All invented in such a manner as to contain Oil, and a Place or Hole for the Wick, ornamented with Bas-reliefs, Demi, and Alto Relievs of their Deities, Hieroglyphics, and remarkable Victories and Events of their own Time, with Inscriptions; some with one Wick, nay some with twenty, more or less; of different Magnitudes and Substances, according to the various uses for which they were intended. These Ancient Lamps may be classed into three different sorts; first those belonging to their Temples, and other Religious Ceremonies; secondly those they employed in their Houses, &c. and thirdly their Monumental, or Sepulchral Lamps; to distinguish each of them is not very easy, however: I know no better Matter than comparing them with those found in Sepulchres, or met with on Vases, Bas-reliefs, or those dug up out of Subterraneous Buildings.

Our Candles are a new invention, which the Ancients were not acquainted with, they used none but Lamps of various Substances and sizes, hung by Chains, or stood on Candelabra's, &c. but on Feast Days and Times of joy, hung and placed in the Entry of their Houses, fill'd with Oil, and never blowing out. *Polydore Virgil* ascribes the first Invention of Lamps to the Egyptians; and *Herodotus*, takes notice of a Feast, with Lamps held annually in that Country.—There have been great disputes among the learned, about the Sepulchral Lamps of the Ancients.—The Credulity of *Pliny*, and *St. Austin* was such, that their Testimony does not seem a sufficient evidence to induce us

Appia in the time of *Paul the Third*, which being open'd, a Body was found floating in a wonderful and an unknown Liquor, with a perpetual Lamp burning under the Feet thereof, the Hairs fresh and yellow, and all the other Parts firm and entire, though it had been buried above 1500 Years; for by the Inscription it was supposed to be *Tulliala*, (*Cicero's* beloved Daughter) though *Sagittarius* is of opinion, that her Body

was burned. *Vid. Gabrielis Clauderi, M. D. Methodus balsamandi corpora humana, &c.*

What relates to the Light that went out on opening her Tomb, and others; is by some rather attributed to combustible Exhalations, or subterraneous Fires, if the above Account is not sufficient, we all know people are at Liberty to form what Conjectures they please.

to believe, that a Lamp was ever contrived to burn for 1000 or 1500 Years; much less is it creditable, that the Ancients had the secret of making one burn for ever: but who must not own that many of the Ancient Memorable Things are lost? One would imagine to be sure, that few will give themselves the trouble of searching for the secret, and indeed it seems no easy Matter to find out, either a Perpetual Wick, or Oil, yet that is no Rule, for I could mention Several things the Ancients were acquainted with, which surpass their secret of the supposed Oil and Wick.—I know that most People treat these Relations as Fables; others think that the Lamps which before were extinguished; took light afresh upon the Admission of Fresh Air, some that they made them without Wicks.—Dr. Plott, however, thinks, such Perpetual Lamps Practicable, and proposes, the Linum Asbestinum, for the Wick, and that Naptha, or Liquid Bitumen, constantly springing into some of the Coal Mines, will answer for the Oil, and will burn without a Wick.—*Vid. Dr. Plott, Phil. Transf. No. 166, or in Lowthorp's Abrig. V. 3. p. 636.*—Some again have imagined it to have been a Natural or Artificial Phosphorus, that kindled immediately on the Immission of Fresh Air; most Accounts agree in this, that the Lamps went out upon the Admission of the Air, and Sir Thomas Brown in his *Vulgar Errors, B. 3. p. 197.* takes notice of the Perpetual Lamps, and says: why some Lamps included in close Bodies have burned many hundred Years, is because whatever was their matter, either a Preparation of Gold, or Naptha, the Duration proceeded from the purity of their Oil, which yielded no fuliginous Exhalations to suffocate the Fire; for if Air had nourished the Flame, it had not continued many minutes, for it would have been spent and wasted by the Fire. This being the Reason why Fire sometimes continued many ages in Flame without Fuel.

3. The real Fossile Asbestos. †

4. A Purse made of the said Asbestos, or Incombustible Fossile.—This Mineral has several Names, as 1. Asbestos, 2. Amianthus, 3. Salamandra, 4. Linum Fossile, &c. &c.

Asbestos. Found in the Island of Anglesea, in some part of Wales, Highlands of Scotland, in America, Asia, in the Mountains of Arcadia, and various other parts of the World; a sort of native Fossil Stone, of a whitish silver colour, consisting of small threads or longitudinal Fibres, insipid, and indissoluble in Water, endued with the wonderful property of resisting and remaining unhurt in the Fire, which only whitens it. Asbestos properly signifies an incombustible Body; may be split in Threads and Filaments, from one to ten inches in length, a Genus to be distinguished from the Amianthus.—The Amianthus has short and abrupt Filaments, but not fit for spinning, but will do for Paper. *Vid. Phil. Transf. No. 166.*—And whereof poor People make Torches, because they will not consume in the Fire.—There are several distinct Species of the Asbestos, and the white, loose,

thready kind, with broad filaments, not what is formed into Masses, but always remaining loose, will be found preferable to all. This is found near the Surface of the Earth, in many Parts of Aberdeenshire in Scotland, &c.—Cloth as well as Paper has been made of this Stone, and I have seen a Gentleman, a kind of a Philosopher, at Amsterdam, who had a tawny Night-cap of it, which when foul he would throw it into the fire, and became better clean than if it had been washed with soap and water, as we do linen.—This kind of Cloth was highly esteemed by the Ancients; being held equally precious with Pearls: a China cover, (i. e. a piece of twenty-three inches and three quarters long) being worth eighty Tale, i. e. 36*l.* 13*s.* 4*d.*—Its principal use according to Pliny was for the making of Shrouds for Royal Funerals, to wrap up the Corps, so that

T A B. XXIII.

*Graptolithi, Figured Slates, and an Agat,
with the Eclipse on the Sun.*

Fig. 1. **A** Derby or Florentine Stone, on which by the Hand of Nature is depicted a Beautiful Landscape, it's supposed to be Iron, or a Mineral Substance that has marked the Landscape, and occasioned chiefly by Mineral Exhalations, staining the Original soft Matter. Nature has no where been assisted, except the Black Frame; there is another Landscape equally Beautiful, same size, in the British Museum. I never saw in my life any Stones of this kind, so well imitating the Composition, invention, &c. of the late Famous Landscape Painters.—There is a low Horizon, (A.) a large Sky, Trees on the fore Ground, (B.) and they are not done in that manner, or method of making Ornamental Trees, the general way of doing Landscapes now a Days: but it

that the Ashes might be preserved, distinct from those of the wood, &c. whereof the Funeral-pile was composed: and the Princes of Tartary, according to the accounts in the Philosophical Transactions, still use it at this Day in burning the Dead. The Wicks for their Perpetual Lamps, are made of it; or perhaps of a Substance still superior.—Septalla, Canon of Milan, had Thread, Ropes, Nets, and Paper made of the Asbestos, of which the British Museum has Specimens. —One piece of Paper in particular bore the fire very well, except the Ink, which turned a little red by the force of the Fire, which may be seen at the same place. But notwithstanding the common opinion, in two trials before the Royal Society, a piece of Cloth made of this Stone was found to lose a dram of its weight each Time. And a large burning Glass indeed, reduces it into little Glass Globules, in proportion as the Filaments separate; but common Fire only whitens it.

As the Fossil is the product of our Dominions, and would be of great service in Manufacturing it into paper, cloth for various uses, &c. that the art was once known, no body will dispute, and I wish some Ingeni-

ous person would recover it for the benefit of Mankind; for how many Ladies, Valetudinarians and Children have been burnt by their Cloaths catching Fire, for want of them being made of the Asbestos? Besides a great many Manuscripts, Wills, Deeds, &c. As to its Generation, Dr. Plott, takes it to be a mixture of some Salt, and a pure Earth without Sulphur, coagulated in the Winter; and hardened by the heats in the Summer. The Salt, J. Keffus says, is a *Liquid Alum*, of a Milky Substance inclining to Yellow, that sweats out of the Earth. *Vid. Phil. Trans. No. 172. p. 1051.* It was anciently prescribed for diseases of the Skin, and particularly for the Itch. Sir A. Hume, Bt. one of my Worthy Subscribers, had in his possession a fine Species of Asbestos, adhering to Talk, which is counted very curious, and indeed the Amiantus and Asbestos are stoney Concretes of the talky kind, though differing from Talk in their external appearance. They are not near so bright, or so smooth and unctuous; and are composed not of leaves or plates, as have been said, but of long Filaments like Flax: The method of preparation, as prescribed by Ciampini, &c. *Vid. Neumann. p. 30.*

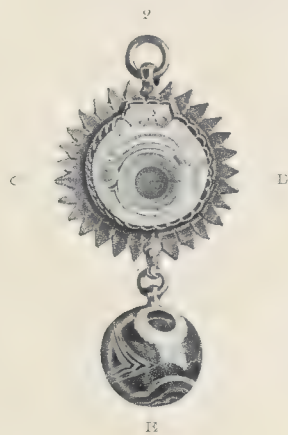
Represents

Fig. 1



A

B



F

Represents Nature, and in a Ruysdale-like manner, (so call'd by Painters when Trees, &c. are Natural, and not mannerd.)

2. The *India Agat** a Pendant, set in form of a Heart, here Nature again has drawn on it a true Representation of an Eclipse on the Sun, (c.) and (D.) the Moon, on the bottom of which hangs an Onyx + drop (E.)—They have a Companion to it in the British Museum, which is an Eclipse of the Moon.

* *Agate.*] A precious Stone, first found on the banks of a River in Sicily, from whence it is named, partly Transparent and partly Opaque; usually diversified with a variety of Colours, Veins, Spots, &c. sometimes exhibiting Figures, or appearances of Natural Objects, as Landscapes, Woods, Rivers, Fruits, Flowers, &c.—The most celebrated *Agat*, is that of *Pyrrhus*, wherein were represented the Nine Muses, each with their proper attributes, and Apollo in the Middle, playing on the Harp. *Vid. Plin. l. 7. c. 11.* Kircher, that famous Author, mentions to have seen a Stone, on which was depicted the four Letters usually inscribed on the top of Crucifixes, I.N.R.I. former Crucifix he apprehends had been under ground, among Stones and other Rubbish, where the Inscription happening to be parted from the Cross, and to be received among a soft mould, or clay, susceptible of the Impression of the Letters, this came afterwards, by means of some Lapidific juice, or fume, to be petrified.—In the same manner, that Author supposes the *Agat* of *Pyrrhus* to have been formed, but others imagine those Stones made in no other manner than Cameos, or Florentine Stones: These kind of Agats, are class'd among the Anthropomorphos. There is likewise a particular kind of Agats, commonly call'd Mocoos, of which the British Museum has fine Specimens, they are beautifully polished, on which are very lively and natural Representations of little Landscapes, Mosses, Shrubs, and other Figures.—They are composed of Chrystal, debased by a large quantity of Earth, are merely the effect of one simple Concretion, and variegated only by the disposition of the fluid, they were formed in, which gave their differently coloured Veins, or Matters.—And are very numerous, they are however arranged into some order, and first according to the different Colours of their ground; secondly, with regard to the Objects represented on them; are also divided with regard to the affinities they bare to other Stones, and are sometimes denominated from the subject represented on them,

like our Astronomical *Agat* above, from the Eclipse being depicted on it.

The great Mr. Boyle, who is an Honour to his Country, takes Agats to have been formed of separate beds, or strata of fine Clay or Earth, brought by a petrifying liquor to coagulate into a Stone.—The same Author observes, that the Fire will purge away the Colours of *Agat*. That likewise Agats may be stained artificially by a solution of Silver in Spirits of Nitre, and the Figures and Ramifications of any Picturesque Stone, whether natural or artificial, may be discharged with *Aqua fortis*, with which the Lapidaries are well acquainted.—Those who chuse to be further informed may consult M. Du Fay, who has given the art of staining Agats, with divers beautiful Colours. *Vid. Mem. Acad. R. an. 1728. p. 71.*—I must not forget to mention, that the Seal Engravers esteem this Stone for Seals; because no Wax will stick to it; and are used for Sword-hilts, Knife-hafis, Beads, Cups, &c.

† *Onyx-Drop.*] At the bottom (E.) is accounted a Species of Opaque *Agat*. The word, in Greek, Signifies Nail; the Poets making this Stone to have been formed by the Paræ, from a paring of Venus's Nails, cut off by Cupid with one of his Arrows.—There are four Species of the *Onyx* now in use among the Lapidaries, the bluish white one, with broad and white Zones, which is the true *Onyx* of the Ancients, and is composed of a bluish white *Onyx*, variegated with white and brown Zones.

The *Onyx* is found in several Parts of the East Indies, in Mexico, Bohemia, and other Places in Germany; and is formed of Chrystal debased with a small Admixture of Earth, in form of a Pebble and sometimes of flat and even Plates, of a series of Coats made by incrustations round a central Nucleus; in short, white Zones or Girdles are essential to an *Onyx*.

T A B. XXIV.

The Human Horn, and the Crotalum.

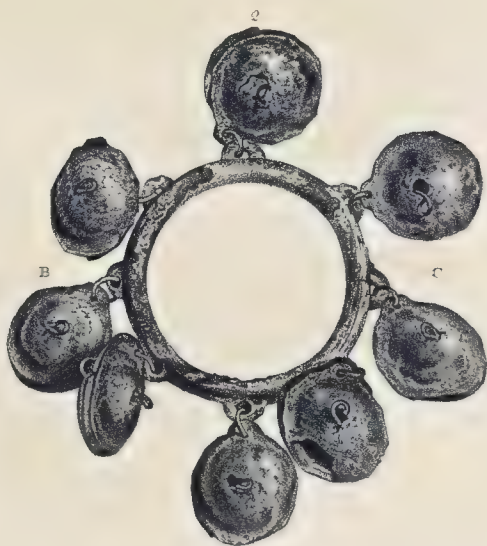
Fig. 1. ONE of the *Horns** of Mrs. French, a Woman from *Tenterden*, a Market Town of Kent, who had a *Horny Substance* growing out of the back part of her Head; it is said by one of the Officers at the British Museum, that some People allowed her a certain sum per Year for to make a show of her: but the Horn by some Accident broke off, which she presented to Sir H. Sloane, who gave her generously four Guineas in Return. But this Horn does not belong to the Woman whose Portrait they have at the Museum, her Name was Mary Davis, an Inhabitant of Great Saughall, near Cheshire. "This Resemblance was taken Anno. Dom. 1668, *Ætatis* 74. When she was 28 Years old, an Excrecence rose upon her Head, which continued thirty Years like to a Wen, then grew into two Horns, after five Years she cast them; then grew two more, after five Years, she cast them again; those upon her Head have grown four Years, and are to be seen."—The above is a Copy of what was wrote on the bottom of the Picture, and the Face is a Profile: Another Picture after her it is said is in the Museum at Oxford, along with the two real Horns.—And in the late Sale of Sir John Dalton's Collection, 1775, there was likewise a very curious Horny Excrecence, taken from behind a Woman's Ear, with a Certificate and further Account thereof. In perusing my Notes over of the Year 1772, I found another singular account of the Wife of a Tradesman at Macon, in Burgundy, who for those sixteen Years past, has been afflicted with a *Horny Substance*, which grew out of the side of her Neck, to the length of five or six Inches, curling like the Horn of a Ram; she had for some Years past cut it off down to its Basis, which was two inches in Diameter, but it constantly grew again soon after; however a dextrous Surgeon made a Radical cure of this Extraordinary disorder, by *dissecting* it out from its Origin, which was found to be supplied by a quantity of matter similar to the White of an Egg. If any one of these Women had lived or been born among the Ancient Egyptians, &c. they might have laid claim of a Pedigree to Osiris, Bacchus, Pan, or any other

* *Horns.*] Now as this Woman's Horn has got something of the Satyr in it, I thought it most proper to coop it along with the Crotalus.

Fig. 1.



A



B

C

2

of the horned Gods, but most of the Gentlemen in this Libertine Age, do not look on these as a proper Ornament for the Fair-Sex; and yet it is very remarkable, that all those Horns I have seen are always found on a Woman's Head, as if Nature laboured to put us in mind that there are Female *Cuckoos* as well as Males. I prefer the last Word before the Real one, the very sound of which makes Men in general look very serious, and on the Contrary it makes the Women smile.—From this we find what different effects sounds of Words, Music, Gold, &c. have on the *Membrana Tympani*, and Auditory Nerve; and thus from Sound and Music we are harmoniously led on to our Musical Instrument commonly called a *Crotalus*.

Fig. 2. A *Crotalum*, † or kind of Cymbal, with eight round Plates, (b.) of Bronze or Brass, hollow within, the Ring (c.) is Copper, and was used like the *Sistrum* to mark the Cadence; the use of understanding it in those Days was certainly more agreeable than we can at present imagine.—It is a very ancient Musical Instrument, a kind of *Castagnetta*, and found on Medals in the Hands of the Priest of Cybele, &c. and differs very much from the *Sistrum*, though Authors frequently confound the two. They were shook in the Hand, and in striking against each other, made a quick tinkling Noise, like the small Shells of Brass, Ivory, or Wood, called *Castanet*, which Dancers rattle in their Hands, as at Sadler's-Wells, to accompany and direct their Motions and Cadences.—An Antient, in Pausanias, says, that Hercules did not kill the great Birds of the Lake *Stymphalus*, but that he drove them away by playing on *Crotola*; but this *Crotalum* is entirely of a different Shape and more like the *Castanet*: the *Crotalum* therefore, if this is true, must be exceedingly ancient. *Lucretius*, l. 5. The Manner of driving Birds away from Orchards in Holland, now a days, with a Machine I call a Wind-Rattle, perhaps, took its Invention from thence. Clemens Alexandrinus, attributes the Invention to the Sicillians, and forbids the Use thereof to the Christians, because of the indecent Motions and Gestures that accompanied it.—I look on this as a Specie of *Crotalus*, perhaps from *Crotalia*. *Vid. Plin.* 9. 35.—“Jewels so worn, that they jingle as they strike against one another.”—These round Plates are likewise used in Cymbals, or what is called *Tambourins*, which we daily see accompany the Organs; and abroad, especially in Holland, among the lower Class, where they fasten ever so many of these tin Jingles and Bells to their country Carts, &c. in the time of their *Kermis*, or Fairs, as a harmonious Preparation for Dancing.

† *Crotalum*.] We have endeavoured to assist a learned French Gentleman, who has called this Musical Instrument a *Crotales*; for what is likewise called a *Crotalum* among the Ancients, is a Musical Instrument made of two Brass Plates, or Bones, as I have already said, which being struck together, made a kind of Music like the *Castanets*; and these I take to be the same which Hercules made use of.



T A B. XXV.

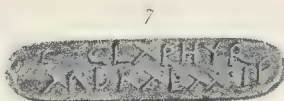
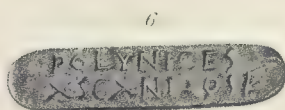
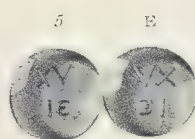
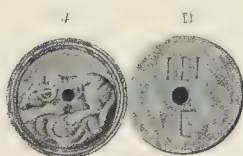
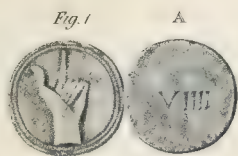
Greek and Roman Tesserae, or Tickets.

Fig. 1. THE Hand in Baso Relievo on this Ticket* with the Thumb and first Finger up, the third, fourth and fifth Finger

* Ticket.] The Hollanders have a Proverb, viz. *Considering* is all, said the Maid, and she made but one Bed and laid with her Master; and the English say, *Well begun is Half ended*, for all our Actions whether the undertaking be good or bad, turns on the Axis of this remarkable Proverb, of which I am very fond, and find it always very difficult in beginning well. For if a Person makes a false step, let us suppose a Rope Dancer, or a Young Lady, &c. the project of any undertaking, Work, Reputation, Life and Soul is irrecoverably Lost, i. e. according to its consequence: thus after *Considering* or a Foresight, we will endeavour to make a good beginning with the Tickets, to avoid Spots, or any marks of Scratches in our Reputation as an Author.

Now before we enter to view or explain the following *Tesserae*, by way of Prelude, it will be necessary to observe, that these Tickets served for various Purposes, and likewise signified a *Watch-word* among Sentinels in Roman Camps to prevent surprize, &c. Augustus Cæsar gave for his Watch-word Venus Genetrix; Pompeius Magnus gave, Hercules Invictus, &c. and this was called *Tessera Militaris*, there were others called *Tessera Frumentaria*, the next was *Tessera Nummaria*, and there was the *Tessera Hospitalis*, of which we have given a slight sketch among the Dice Page 44.—There were many more as the *Tesserae* of the Gladiators and Slaves which were Certificates or marks of Freedom, for to assist as Spectators and not as Gladiators, as may be seen from Gruter, M. de la Chaufé, Frabreti, and Montfaucon.—And the *Tesserae Convivales*, or Tickets by which they were admitted unto Feasts, or which intitled a Soldier, &c. to a Dinner, according to Livy.—It is true that the Emperors use to give the Soldiers certain Measures of Corn, &c. and the Poor as I have said before, Corn, Oil, Gold, Silver and other things; but besides these

they served for certain Sacrifices, Festivity's, the Theatres and other Places of Diversion, as Marks and counter Marks.—Their Character as to *Form* are various, and the *Matter* or Substance consist of Ivory, Bone, Stone, Chrystal, many others of Wood, like those which are found at Herculaneum; a great number of them are Lead, and resemble Coins, they represent Egyptian, and Grecian Divinities, with heads of Emperors, or other Characters. *Vid. Count Caylus*.—Some others again we find with sentences on which was wrote, *Fayste vivas*, Live Happily, &c.—Those who have writings on them, or Figurations, provided they have escaped the Sithe of Time, throw great light towards explaining them, but those which have only Numbers, or some with Figures and Numbers, besides their different forms and substances being arbitrary, has made many an Antiquary sweat, in vain; and makes them very intricate and difficult for to Decide, yet there are some from their Peculiarity's, as those of the Gladiators, and *Tessera Hospitalis*, &c. which may be easily understood.—But what is very remarkable, is that some of these Tickets have Baso-Relievo's on them, their substance being Ivory, Bone, and Stone, which required to be sculptured, and their Letters, &c. engraved, some of which I have seen are very well done; now if we consider the great quantity that were wanted, to supply the Spectators, their luxurious Taste for encouraging their large Theatrical Sports in those Days; and some again for so common use, we do think, as I have mentioned concerning an arrow Head of Flint, that perhaps they had a secret unknown to us, of making the above substances Soft or Liquefiable and fit for a Mould.—Since I wrote this, I have been so happy again of meeting with a Passage to settle this doubt by new Evidence, from Seneca's Epistle, xc. telling us that Democritus, by being well acquainted with the Egyptians, discovered how to soften Ivory, and



down † signifies the number viii, or eight, being the degree of the Theatre; and the number ix, or nine, engraved on the Back, (A.) signified the Door, or

and by boiling a stone, learned how to convert it into an Emerald; * a green precious stone.—If they could soften Ivory, they might do the same with Bone, Flint, Stone, &c. and if they had the Art of tinging or imitating the Emerald, there is no doubt, nay it is confirmed, of their making Artificial Gems, which equalled the Originals both in Lustre and Hardness; and being well acquainted with Chymical Operation; it is said by Vopiscus, that they use to make drinking-glasses, call'd *Alasfontes*, which would change Colour like a Pigeons Neck or a Peacock's Tail.—More-over it is said, says Pliny, l. 36. c. 26. "That during the Reign of Tiberius, the Third Emperor, there was devised a certain temper of Glass, which made it pliable and flexible to wind and turn without breaking: but the † Artificer who devised this, was put down, (put to Death,) and his Work-house, for fear lest Vessels made of such Glass should take away the Credit from the Rich Plate of Brass, Silver, and Gold, and make them of no Price: and verily, this Brut hath run Current a long Time. But what booteth the abolishing of Glass-Makers, seeing that in the Days of the Emperor Nero, the art of Glass-making was grown to such perfection, that two drinking Cups of Glass, (and those not big, which they called *Plerotos* or Eared Cups) were sold for 6000 Sesterces," a Coin among the Romans, in value the fourth part of a Denier, or two Asses and a Half, i. e. two Pounds of Brass Coin and a Half; marked thus L.L.S. the two L.L. standing for *Librae*, Pounds, and the S. for *Semi*, Half a Pound; which afterwards, by turning the two L.L. into an H. was thus marked, H.S.

It is likewise said by *Apollon Platonices*, there was to be seen in the Labyrinth of Egypt, a Colossus of Serapis, nine Cubits high, of an entire Emerald. *Vid.* for their beautiful Staining Stones, Glass, enamel and making Paste, *Pliny*. Marble, &c. may be made so soft as to be planed as we do Wood, and I have thought

many Years ago, that Wood might, when pulverised and mixed with a strong Cement or particular Glue, be made fit for making of Figures, &c. in a Mould. We are not lost here in a Labyrinth of Confusion, our Subject is still in my mind; I had no opportunity of introducing this any where but here: the intent of this, is to set the Imagination agoing, of those who have a Genius for these Subjects, if by chance they should meet with this.

What pleases me most, and every one to their liking, as the old Woman said when she kiss'd her Cow.—is the *Tessera Hospitalis*; they consisted of two Pieces which used to join when put together, or like one piece cut in two, with certain Characters or double Marks as did correspond together when joined, as Bakers, and others mark their Tallies.—With these Tickets they justified the Hospitality which was contracted with certain Persons, in case they travelled, &c. either for their Posterity, or they might lend these Tickets to whom they pleased; on bringing these *Tesseras* they were as well received with Lodging, &c. as the Person to whom the Ticket belonged.

O how Humane and Friendly this is!—Here is a Picture of Ancient Hospitality!—What a pity it is that so noble a Charity is abolished, and so fine an Example is not known in Christian Countries!

Thus have we endeavoured to open the Door, for to enter into the Use of the above Tickets.

† *Fingers Down.*] By holding down the Fourth Finger of the left hand, while the rest were extended. The Egyptian Hieroglyphic Signifies the Perfect and magnified Number of six. The ancients expressed numbers by the Fingers on either hand: on the left they counted their Digits and Articulate Numbers unto a Hundred; on the Right Hand Hundreds and Thousands, and though by holding the Finger Down in the Left, meant but six, in the Right Hand it signified Six Hundred. *Vid. Pierius, and Sir T. Brown's, Vul. Errors,*

* This is he who used to laugh at the Follies of the World, in hunting so eagerly after Riches and Honour; a great Traveller for the sake of Knowledge, by which he became an excellent Philosopher, at Abdera. (*Vid. Cic. and Seneca. who quotes the above Author.*) Was a learned Man, he was a great Orator, Philosopher, Poet, and a Historian. If any of these *Petit* great Men now a days, or other Men, will but make a Comparison between their merit and them; but however, we shall all know by and by, who has merit and who has not; these Men of the first Rate I respect, and look on their Philosophy, &c. as I would admire a fine Antique; either done by an Egyptian or Grecian Sculpture, and these are the People I would take for an Example.

† It is said that the Suppliant came before the Emperor, and shewed him a Glass whole and sound, which had been purposely broke before; he caused him presently to be put to death.—*Vid. Cal. Rhodig. l. 20. c. 30.* Every Person is sensible, that all Utensils or Kitchen Vessels, &c. made of Glass, or China, are more wholesome to Eat and Drink out of, than any other Metal whatsoever, and if Fortune chuses to smile on me once more; I should like, if it even was for all the remaining part of my Life to find this great secret out; and I really believe I could make Glass, China, &c. Malleable if I had time: but Dame Fortune has neither Eyes nor Ears, and Kissing goes by Favour.

entry through which one was to pass: this precaution was to prevent the croud from stopping the Passage. The substance Ivory, and same size.

2. A Bone cut in form of a Ram's Head, this Ticket served to announce the nature of Contribution in Victuals given to the People, and he that received such a one was paid in Mutton, the same Quantity which is marked on the Back, B. xiii.

3. This *Tessera* or Ticket, (c.) was discovered in Campania, near the ruins of Ancient *Capua*, *Capri*, or *Caprea*, (I believe this *Capri*, or *Caprea*, is 20 m. f. of the City of Naples.) It served for a Theatrical Ticket, in the Representation of a God, entitled *Serapis*, † the rest the name of the Author, and seems to show that he was called *Sophyphanes*; the letter *II* near the bottom, signifies the seventh Row of Benches, that was to be occupied by the Possessor, the upper Part which is obliterated, may stand for the number of the Door.—The Flower Lotus, || placed on the other side was the Symbol of this Deity, which shews that this Piece was represented at the Time of the celebration of the Anniversary of this God.—The substance of this Ticket is Ivory, same size, and set in a Silver Frame to keep it from being further damaged; I look on this as being very curious and very valuable on account of its Antiquity.

4. The Lords of the Manor, or Masters of Villages used to give to the Inhabitants Lustral or Expiatory Victims, and *Tesseras*, such as the Ram, Sow, and Bull; which were sacrificed in their behalf on the eleventh of May, this being the Time they address'd their Gods in favour of their Harvest, which we endeavour to prove or is proved by Hostenius from an ancient Rustick Kalendar.

The sacrificing of the Ram, and the Flames underneath the Animal, are very well represented in Bass-Relivo, on this Ivory Ticket, figure 4, and the

1001, p. 237.—Among the Moderns, they have an useful Invention of teaching Dumb People to speak, or express their mind on the Fingers, which I have seen performed with amazing Alacrity, by a Dutch Physician at the Hague.

† *Serapis*, *Osiris*, and *Apis*, are the three different Names of one and the same God.—*Serapis*, Etymology or derivation proceeds from *Chest*, for *Osiris*, whose Body after Death, was found inclosed or shut up in a Chest, (being killed by his Brother Typhon) from thence was afterwards called *Serapis*, by the change of a Letter *Serapis*, from which the Poet made his Play, and for which this Theatrical Ticket served. *Apis*, derives from a Word in the Egyptian Language, which signifies an Ox, as appeared after the said *Osiris* was interred, and which was worshiped by the Egyptians, thinking it was *Osiris*; and called it *Apis*. See Pantheon of the Heathen Gods, p. 336.—This *Osiris*, or *Serapis*, the greatest of all the Gods in Egypt, was succeeded by this stately beautiful Ox. Vid. Plin.

Hist. Nat. l. 8. c. 40.

|| *The Lotus*.] Of which we will give the following Botanical Relation: Alpinus calls it *Lotus Aegyptia*; a name most Authors have copied from him: Sir Hans Sloane, *Nympha Indica Flore Candida*, folio in *Ambitu Serrato*, others *Ambel*.—It is a Native of Egypt, the East Indies, and the hotter parts of America, and flowers in Autumn.—The Root, which is of the shape and size of a large Egg, is a delicacy with the People of the East, and accounted a very wholesome and delicate food: they boil it, and eat it with the Liqueur; it is so extremely abundant in the Nile, that it serves as a kind of universal food to the Poor, who have nothing to do but go into the place where the water is shallowest, and take up in an hour or two, Food for many Days for their Families.—There is not any Bread in the World (by report) more wholesome and lighter, than this, so long as it is Hot; but being once Cold, it is harder of digestion and becometh weighty and Ponderous. Vid. Plin. l. 22. c. 21. a Gentleman whom I very much respect, and often quote, the most learned in Natural History, and one with whom I sooner would err, than be in the Right with his Criticizers.

Roman

Roman Numeral Letters (D.) three, on the back of this Ticket have the same Signification as the Greek Letter at the bottom. I must own I looked on Number Three as the date of the Month on which the Sacrifice was fixt, but meeting with the above Passage, we will rather with more Authority suppose, that the Person was entitled to a quantity of Money in Gold, Silver, or certain Measures of Corn, Pullet Eggs, likewise various Animals, and many other uncertain things, from a Passage in Lampridius, speaking of Elliogabalus.—As to the use of the hole in the middle of the Tessera, I am not ashamed to own my ignorance, unless it was to hang on the Gueft, or some such use for to hang by.

5. From the Explanation of the last Ticket, the numeral Letters both in Latin, and Greek, on the front of this Tessera, (5.) will be easily understood, and as there is no figure or letters, but the Number fifteen, it's impossible to judge with any certainty, for what it was intended, unless it served for the degree, for the place the Spectator was to occupy in the Theatre, or any other places of Diversion; the substance of this Tessera was a beautiful Chrystal, of a Globular form, and the Number 15 engraved in the very substance; and the Reverse of the Number is seen through the Back part of this Ticket, figure (E.)

6. and 7. As they are of the same bigness, and form one piece when laid on each other, as if it had been cut in two, I must own I took this for a *Tessera Hospitalis*, but the Earl of ———, supposes the word Polynices to signify the name of a Play, which was still more confirmed by Lady ———, who informed me that in a French Book, entitled Theatre Greek, is mentioned the Tragedy of Polynices, &c.

This Polynices was the Son of Oedipus, and Brother of Eteocles, but Eteocles being the Elder son, agreed with his Brother Polynices, that after their Father's Death, they should Rule alternately Year by Year, but he having reigned his Year, would not resign the Government to his Brother; upon which a War ensuing, they met in the Field, and killed each other. Their Bodies being burned in one Pile, the Flame parted, to shew their Antipathy, when Dead, was as great as when Living. *Vid. Stat. Theb. 12, 430.* Figure (7.) being very much obliterated, my Friends and myself have not been able, after a deal of searching to make it out, and as there are a great many Antiquities, the Explanations of which are only Conjectures, so there are many, of which nothing can be said, though the Plan I had formed to myself was not to draw any thing of that kind; we wish however the Reader will accept of our best endeavours, as we suppose this Ticket to be the name of the Entertainment after the last Tragedy, or may be the name of another Play; what makes me think so, is their substance being the same, and they fit exactly when put together, or perhaps it stands for the Name of a Man and Woman.



T A B. XXVI.

A Roman Patera, & a large Gold One ditto.

Fig. 1. **A** Shallow Red Roman Patera, * Pocullum, or little Cup. Found at Black Stakes, below Chatham, upon the ebbing of the Tide; the in and Out-side varnished, † and the Word in the Inside *Primani*, ‡ perhaps signifies a Breakfast Cup belonging to the Roman Soldiers of the first Legion, when they invaded this Kingdom, and not the name of the Master of the Pottery. *Vid. TAB. XXII. on Lamps, for the Word Januari.*—Like those skilful in *Pyrotechnics*, or the Art of Fireworks, entertain the Spectators; so we endeavour at our coming and going, always to throw some pleasing Squibs, or Lights on Subjects; especially where there is but little to say, or when we cannot be Deep;—But sometimes they are dry and insipid by Nature; then again we endeavour to flourish them off with a just Taste and *bon gout*, always lively, never low-spirited and despairing, for it was never my Intention the Reader should grow weary

* *Red Roman Patera.*] Of English Manufacture; these are dug up in different places of this Kingdom, and these Roman Potteries have likewise been discovered in many Places; such as about *Midway* between Wilberfoss and Barnby on the Moor, six Miles from York, in the Sand-Hills, or rising Ground, where now the Warren is:—Another Roman Pottery on the Sand-Hills at Santon, a little way off Brigg, in Lincolnshire, &c. The red *Pateras*, and likewise their Urns, was what they valued themselves most on, as if they intended to eternize their Names to future Ages.

† *Varnished.*] Or what we call Glazing, this was done with a bright Coral Colour, but far more Healthy, Beautiful, and Lasting, than our modern way of Lead-ing, which will sometimes crack with Heat and Moisture; and on account of the Lead Fumes, which it emits when on the fire, is certainly therefore more Unwholesome; what further concerns their glazing, this was performed with dipping or by the brush; and must have been done before baking. *Plin. Hist. Nat. Lib.*

35. c. 15. and l. 36. c. 19.——Where he treats on the Nature of Bitumen, a fat, tenacious, inflammable mineral substance, or Fossil Body, says it serves for diverse and sundry uses; such as—*¶* For brazen Chaulers, Pans or Kettles, or such-like Vessels, be enhailed therewith, it hardens them against the violence of fire. I have said already, that they were wont in old Times to Varnish their Images with bitumen: for it sinks into solid Statues, Pateras, &c.——It has been used in Mortar, also instead of Lime, and with that kind of Cement were the Walls of Babylon laid, and the Stones sodered together. Iron-Smiths also have much use of Bitumen, and namely in sanguining or colouring their Iron-work; and Nailers, especially about their Nail Heads; many other ways likewise it serves their turn.

‡ *Primatus.* (1.) The Lieutenant that appointed Wages to the first Regiment, (2.) *Primani*, the Soldiers of the first Legion as I said above. (1.) *Fest.* (2.) *Primani Aquilam abstrudere*, *Tac. Hist.* 2. 43.



Fig. 1



2

and fall a slumbering over our best endeavours; or like the Meteors, whose quick Velocity and sparkling Light, sometimes will dazzle the Sight; thus we labour to *illuminate* the Mind. Once more like any Thing that gives Light; a Pharos, a Taper, or whatever else you please.—And now we'll give the Reader a Relish with an *Ancient Breakfast*. This was termed *Jentaculum*, like our English Word hath a *jejunica*, from fasting: In former times it was called a Silatum, from Sile, the name of a certain Herb, with the Root whereof the were wont to season that Wine which they had at Breakfast: for as Plutarch saith, their Breakfast was nothing but a Sop dipped in Wine. *Plut. in Sym. l. 8, q. 6.*

2, A Large Gold Patera, dedicated to Bacchus, of Sir William Hamilton's Collection, in the British Museum. This Golden Patera was found at Gergenti, or Gergentum a town of Sicily, or Agrigentum; the Use of it was destinate for the Sacrifices, it served for the Libations of all Kinds; the Oxen circling round this Patera, indigitate it was consecrated to Bacchus, the God of Wine; which in most ancient Times, the Grecians adored under this Form of the said Animal: The Crescent (B.) designed in Granites on the inner Center of the said Patera, is the Sign of Bacchus's Horns, which gave him the Name of Kerasphoros, or Hornet, as we find in Dyonisiaqus, the Roman and in the Latin Poets.

Kerasphoros, I said, though he is likewise called by many of the Greeks, Bugenes, that is born of an Ox; and from thence Tauriformis, or Tauriceps; and he is supposed to have Horns, because he first plough'd with Oxen, or because he was the Son of Jupiter Amon, who had the Head of a Ram. He is represented with Horns also in the Statues, Relievos, and Coins, and the Poets generally depict him thus;—"Put but on Horns, and Bacchus thou shalt be. || *Ovid, Ep. Saph.*—But now again we proceed,—By Wine and Mirth the Beggar grows a King:—From thence we may learn that Bacchus makes as many horned as Venus. And why not with Horns?—for Wine not only makes Men forget their Cares and Troubles, but it renders even the meanest People Bold, Insolent, and Fierce; exercising their Fury and Rage against others with their Tongue, as a mad Ox gores with his Horns.—Some again think that Bacchus was said to be horned, because the Ancients on their Tables used Horns to drink out of, instead of other drinking Vessels. *Vid. Xenophon, l. 6 & 7.* Which Custom has remained among the Northern Nations a long while. *Plin. l. 11. & Tho. Bartholinus.*—The form of this Ancient Patera, of which there are but three in the World, as I have been told, is round and very shallow, with two other Circles within; the different Distances of each form a beautiful variety; the outward Ornaments, now called *Carlo Marattis*, moulding, and the Granates are still

[*Ovid.*] Another Favourite of mine, especially his *Metamorphosis*, which I commonly call the Painters Bible; an easy and excellent Poet, a wonderful great Reader, and who has disposed into very agreeable Com-

positions, Times, Persons, and Things, very artfully, and infinitely different; so that I know no Author, whose Works make better entertainment, and picturesque Pictures than his.

admired in our Days in Picture Frames; but the Oxen which I have copied exactly, are like most all the Animals of the Ancients, who are generally as remarkably bad, as their Statues, &c. are fine, and in which the Artists seem not to have sufficiently consulted with Nature.—The ornamental Part of this Patera was chased, and it is the same Size,



T A B. XXVII.

Nautilus Papyraceus, or Paper Nautilus.

Fig. 1. **T**HE *Nautilus*, * or *Fish*, a cast from Nature in Wax, and placed in the Natural Shell, as big as the Object, and so are the three following Shells: (A.A.) The Shell, (B.B.) the two foremost Legs without their *Membranous Sails*, (B.B.) the *Real Sails* and Legs from a dried and dissected *Nautilus*, *Vid.* center of the Print half as big, (C.C.) the Oars or Limbs, by means of which the Fish swims. This *Nautilus*, or Cuttle Blubber, is called by the *Neapolitans*, *Pulpo Seccia*, because the Head, Body, and Limbs, are similar to those of the *Seccia*, or Cuttle Fish. By us it is called the Sailor from *Nautilus*, a species Turbinated Sea Shell, of a compressed figure, the Whirl or Volute, hid within the Body.—It is supposed that Men first took the hint and method of *sailing and rowing* in Vessels from this Creature, from whence this known Verse of Pope,

“ Learn of the little *Nautilus* to sail,

“ Spread the thin Oar and catch the driving Gale.

There are two distinct Genera of *Nautilus*, the thin, and the thick Shelled *Nautilus*, of which there are a variety of Characters in each.—The thin and

* *Nautilus*.] The Shell of the Paper *Nautilus*, is seldom found perfect, on account of its substance being so thin, and when deserted like a shipwreck, is dashed against the Rock, Shallows or upon the Shore.—Both the thick and thin shelled *Nautilus*, are often confounded by Authors, and generally represent the Animal as supporting, or stretching a (or one) membrane between its Arms.—Whereas in reality, there are two, it is not my intention to mention these otherwise respectful Authors; for though they were misinformed, it was not their design to deceive others. Hereby

setting an example for severe Critics, who take a delight when they have an opportunity of stinging the ingenious and learned; for to make themselves pass for great Men, forgetting at the same time how liable we all are in committing of Errors.—I hope the Wax *Nautilus*, figure (1.) is well disposed in the Real Shell, for I drew it as I found it, and as it was given me; the real sails of the dried one is not so well as I could wish, but we must make the most of a bad bargain. Better this than nothing, and a Lark is better than a Kite.

flatted



flatted Paper Nautilus, (of which we give a drawing,) these Species when they are to sail, extend the two foremost Legs on high, and display the two Membranes: which serve for Sails, the two other Arms (c.c.) they row with, and serve as Oars, the hinder Limbs as a Rudder at the Stern, by which the Architect of nature has ordained the course of this Vessel to be governed.—Thus numbers of these Creatures divert themselves in the Mediterranean, and East Indies, of various sizes, when the Sea is calm; but as soon, and before a Storm rises, or if disturbed, they haul in their Sails, &c. and take in as much Water sufficient to plunge themselves down and then sink to the bottom.—It sometimes quits its Shell, and returns to it again, but when it's unfit for sailing, it forsakes it entirely;—when it begins to spring a Leak.

2. This *Purpuræ*, † has very Ornamental Protuberances, and according to my opinion one of the most elegant Shells; these Protuberances, even the very smallest are cut from the top to the bottom, with Minuter Beauties, resembling curled Cabbage Leaves, or *endive*, raised for Sallads; the body of the Shell is White, of an Ash Colour, and the Protuberances are a Brownish Black, either all over, or at least at the Extremity. I copied Nature as I saw it, and I am sorry my shell has none of this Black, owing to these Shells being frequently bleached.

3. The *Wendel*, or *Wentel Trap*, ‡ so named by the Hollanders, who find it in their Molucca or Spice Islands; but in this Country it is called the Royal Stair-Case. It was once in high value, and often used to sell for Twenty Guineas and upwards. It is generally classed among the Turbines, or Screw-Shells, Pearl-Colour like and smooth.

4. *Echini Marini*, || without its Spines, the Sea Hedge-Hog, or Urchin, the

† *Purpuræ*.] This is a very beautiful Species, called *Purpuræ*, from the Purple juice each Shell-Fish yielded, and in Pliny's days the fine double dyed purple of Tyre, called *Dibapha*; one could not buy a pound of it for one thousand Denarii, which is more than 30l. sterling. *Vid.* for this dye, and when the Romans began to wear purple first. *Plin. l. 9. c. 39.*—The prodigious great price of the dye, proceeded from the little quantity of purple, the vein of the Neck and Jaws, each Fish produced, and considering the long Robes, and Mantles they wore, occasioned the purple liquor perhaps to be scarce.——But since the Cochineal insects are gathered from, or upon the *Opuntia*, and being easily got in great quantities; this once famous Royal Dye of the Ancients, is entirely thereby eclipsed, and now out of date.——The above Shell is very rare, and once very much valued, I have been informed, that Cardinal Gualteri gave a very great price for one, which I should be ashamed to mention.

‡ *Wentel-Trop*.] "It is an anecdote of the *Wentel-Trop*, worthy to be transmitted, as it shews the value

of particular Species at Times, that in 1753, at the Sale of Commodore Lisle's Shells at Langford's, four *Wentel-Traps* were sold for Seventy-six pounds thirteen Shillings, *viz.*

	L.	S.	D.
First day, Feb. 21st, lot 96, one not quite perfect	16	16	0
Third day, lot 98, a very fine and perfect one	18	18	0
Fourth day, lot 101, one for	16	16	0
Sixth day, lot 83, one for	23	23	0
	£ 76	13	0

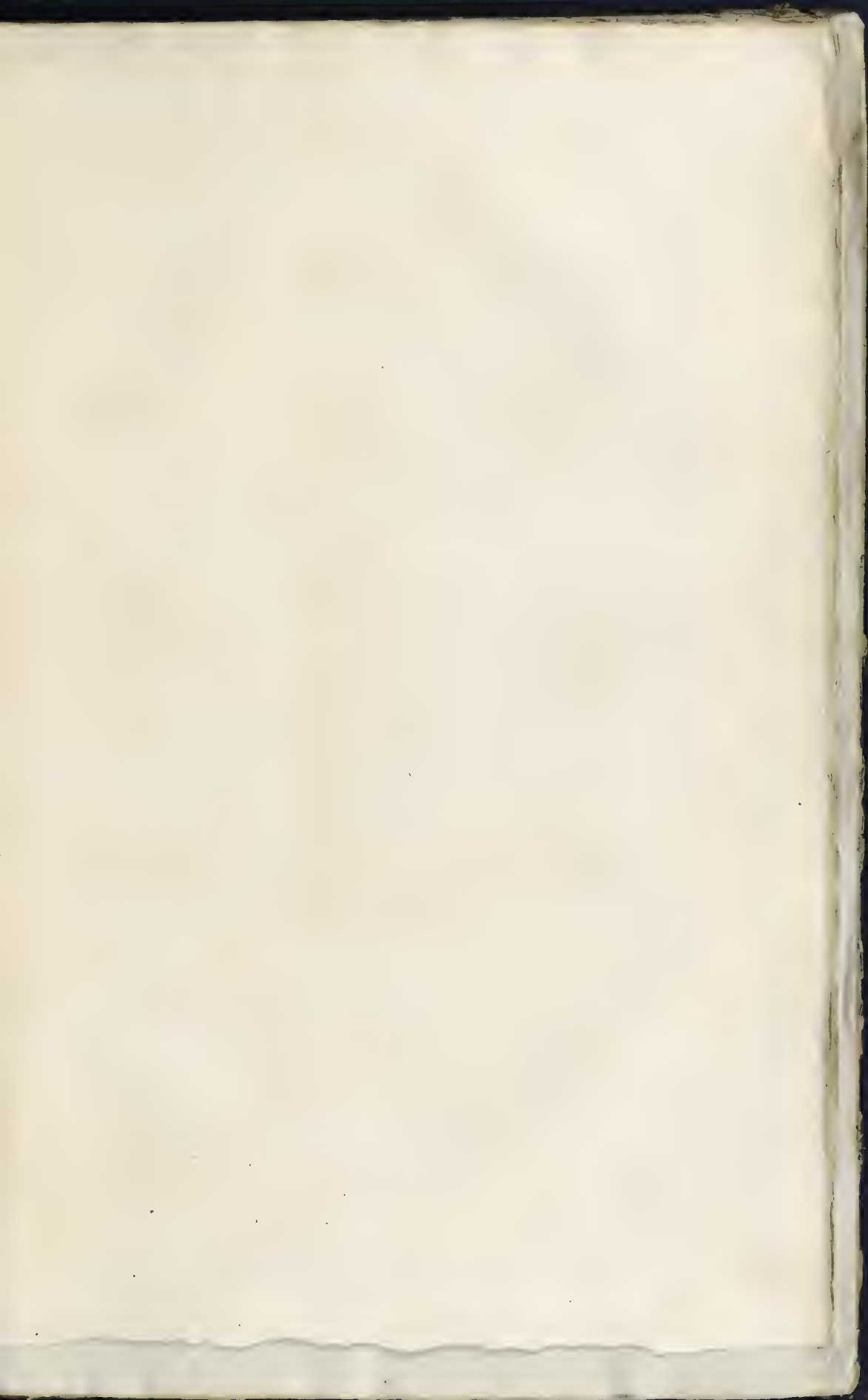
See *Da Costa's. Conch. p. 205.* A Gentleman extremely well versed in Fossils, &c.

|| *Echini Marini*.] It is certain that the *Sea-Urchin* does throw out at the Lower Aperture of its Shell, when it pleases, certain Bodies, which resemble not a little the Legs of a Star Fish; but these serve not at all to its motion; but, on the contrary, their real use is
to

Sea Egg, the Sea Cake, are all English Names of the different Species in Ichthyology. It is frequent in our Seas, and in most Parts of Europe; it is generally armed with a great number of Spines, or Prongs, which are movable at the Animal's Pleasure, by means of Muscles, that communicate with the Spines through the Papillæ of the Shell, the Animal uses these Spines both for its defence and instead of Legs, to walk from place to place by rolling themselves and tumbling round, though sometimes moves in a Spiral line.—Mr. Reaumur, that ingenious Author, and whose industry has left nothing, for to be added on this subject, has frequently seen them walk at the bottom of a shallow Basin in the Sea Water, with no other Assistance than that of their Spines.

to keep the Creature still, and fixed.—Mr. R—— has chosen rather to call them Horns than Legs, resembling the Horns of Snails; the animal makes use of these to feel about, and serve the Creature as a Staff does a blind Man in his walking.—These Horns are every where dispersed, among the Spines, all over the surface of the Shell, but when taken out of the Water, they are no more to be discerned.—It has an Aperture at the very summit of the Shell, and another at the base, just opposite to it; this is the case in the common kind; for there are great varieties in the place of the holes, in the Species: the upper is supposed to serve it to discharge the Excrements by, and at the lower aperture is placed the mouth of the Animal.—This Creature may march with its mouth downward; or upwards, or in any direction like a wheel.—The Legs and the Horns cover all parts of it, and able to move every way: what a prodigious number of Muscles must this little Creature have, to be able to move separately thirteen hundred Horns, and more than two thousand Spines, which serve for Legs. *Mem. Acad. Par. 1712.*—The *Sea-Urchin Shell*, as it is delineated, is stripped both of its Spines and its Horns; it is a hard Body, and appears a beautiful piece of Workmanship, with an innumerable multitude of Papillæ.—The Spines are apt to fall off, when the Animal is dead, or on the slightest touch.—They were Anciently eaten raw before Supper, as Oysters are now, and as much esteemed; though I have met with some Gentlemen as used to boil them in the Shell, as we would an Egg, and according to General report, the Fish is good to Eat, and of a Glutinous Quality.—Its colour as nature seems to me, is of a Dusky Red, with a mixture of white, but becomes whiter by laying a long Time on the shore; there is no such thing as giving an accurate description of their Colours, for they vary as much as the Human Complexion, the Dutch Boors and Sailors are very fond of wearing Silver Buttons taken from casts of this Shell, &c. which are really Ornamental, from whence the name of the Round Button Fish, &c. *Vid. p. 3.*

From my own Observations on Nature, I got this further to remark on Fish in general; that they are endowed with Sense, do hear, smell, sleep, and have the other Senses; that their Eyes shine by Night, and of all Animals have the largest Heads; exceed them in Bulk, that the Females are commonly bigger than the Males, and seem to have the Gift to foretell the Weather, or things to come, know the different seasons, transmigrate like the Birds of Passage, from one country to another, and lastly, are supposed to be the only Animals that were not destroyed by the Deluge.—To this we will accompany a remarkable Relation concerning Fish, by an Author of Good Credit and Veracity, that is Busbequius, who was sent Envoy from Ferdinand King of the Romans, to the Turkish Emperor in 1554.—He says, "That at Buda, the Capital City of Lower Hungary, he saw a Fountain without the Gate of the Town, in the Way leading to Constantinople, the water whereof, at top, was boiling hot, and yet at the bottom there were fishes playing up and down, so that you would think they must needs be thoroughly boiled before you could take them out."—See *Busbequius's Epistles*, p. 19.—And from another Voyager in the Indian Ocean, to New Guinea, in 1769, who told me likewise his seeing live Fish swimming in *Hot Water*; his Account was thus, "About two Leagues from Calambia, in a small village, he found a Rivulet, whose water was boiling hot; for Reaumur's Thermometer being plunged into it, even at the distance of a league from its source, rose to 69 degrees: Yet to his inexpressible surprize, he found there the Plants and Shrubs in the fullest vigour, though their roots were steeped perpetually in this hot water, and their branches were surrounded with the thick vapour it sent forth, a vapour so suffocating, that the Swallows which ventured to pass over the Stream, even at the height of seven or eight Feet, fell down Motionless. The Spanish Governor has built several Baths along the course of this Rivulet; but what astonished him most, was to see Fish swimming in this Water, whose heat was so great, that he could not bear





T A B. XXVIII.

Governor Pitt's Brilliant Diamond, &c.

Fig. 1. A Model, an Real form, or Expansion, and the line underneath shews the Depth of the rough Diamond, of Mr. Pitt.

Fig. 2. and 3. Is the Progress of the Lapidary of the said Diamond,

bear his Hand in it. He used all possible means to get some of these Fish, but their extreme Agility put it out of his Power to catch even one: So that all he could observe was, that they had brown Scales, and were, generally speaking, about four inches in length.

I must not forget this pretty Anecdote upon Fishing or Angling, and Fish. All Fish regulate their Times of eating and abstinence by the Temperature of the air, and the quarter from whence the wind blows; and would those persons who are lovers of Angling take the Pains to keep a few small Fish in glasses, they might at any time easily foretel, from their taking or refusing Food, what sport is to be expected, and often save themselves many a weary step taken to no purpose.

It has been observed, from Fish kept in jars, that such as have lived awhile together, contract so great an affection for each other, that if they are separated, they grow melancholy and sullen, and are a long time before they forget the loss.—Two Ruffs had lived very sociably together from Christmas to April in a jar of water; one of them, at the request of a friend, was given to him. After this separation, that which remained was so affected with grief, that for three weeks it would eat nothing. It was therefore sent to its companion, upon which it eat immediately, recovered its former briskness; and seemed to be very happy.

Lastly, to all those who *bear up the Helm* of this State, I would be glad to take the liberty of putting them in mind that, in 1435, the Company of Fishmongers of this City greatly imposed upon their fellow Citizens in selling their Fish, by preventing all foreign Fishermen from cutting to pieces, or otherwise selling their Fish by retail; therefore, to obviate such impositions for the future, it was by Parliament enacted. That no person whatsoever should presume to hinder or obstruct any Fisherman, either foreign or domestic, from disposing

of his Fish as he should see convenient, upon the penalty of 10l.—If a like Act was to pass now a days, it would be of infinite service to the Inhabitants and Poor of this great Metropolis, &c. their health and purses: for there reigns a general discontent among all degrees of People, and as the dearth of Fish, and all other Provisions is a subject that well deserves to be searched narrowly into; pray let us suppose once a Famine, and its Consequences: I presume every one has a right to sacrifice his judgment, and give his opinion for the good of this Country, that the real causes may be hit on, exposed and rectified: that we may catch a good wind, and with an eye on the sail, right the Helm, or Helm a Midship, and so voyage into the old right Passage, or that point of the Compass which will steer us into that desirable Harbour call'd Plenty and Reasonableness.—Thus we labour to throw in our Modest Mite, and so repass to what concerns the *Method of Classing Shell-Fish*, &c. However, we will sketch down a few outlines of what regards the method of classing of Shell-Fish:—All the Shells are to be arranged, under three Principal Classes; and all and every Species, are to be divided into a Number of Families, according to their variety of Characters, and are always determined by the Mouth.—The first Class are called Univalves, or only one Shell, one Piece.—The second, Bivalves, or two Shells, two Pieces.—The third, Multivalves, or more than two Pieces.—These three are the principal Characters, all the other varieties in Shells may be easily understood by Comparison, and a little study even by those that are utter strangers to this entertaining study of Shells, so as to refer any of them to its proper Class and Family.

By particular desire, we have added also the Formation of Shells, which we suppose will be likewise very acceptable: they are formed from a matter which per-

pires

or the first and second cutting, all three from Casts in Metal, of this valuable Diamond. *

pires from their bodies, and hardens and condenses in the air, and forms a visible coat all about the Fish.—The Animal is only produced from the Egg, the Shell is formed afterwards, the moment the Animal is hatched and begins to transpire.—What is here related concerns the Common Garden Snail, Naturalists suppose from these the like formation of all other Animals covered with a Shell; this Mr. Reaumur, has proved by experiments. Now to this we are obliged to join the formation of the beautiful variety of Colours on Shells, like Musical Notes, and other Characters, &c. The head of the Snail, &c. is always at the Mouth or opening of the Shell, and its tail at the other extremity, or what we usually call the top of the Shell; and the body of the Snail from whatever cause, always turns itself into a Spiral, and gives origin to the volute of the Shell.—The Neck of the growing Snail is the part which principally forms the Shell, and the various coloured rays, or lines on Shells, do visibly appear upon the Neck of the Animal. And if a grown Snail be minutely examined, you will always find them placed just even with the black lines or rays which twirl gradually round the Shell. This different colour passes from the Animals Neck as through strainers on the Shell.—What relates to the inner-lining or ceiling of their Shelly Habitation, this is always Whitish, and has no variety of coloured lines, and is formed by that posterior part of the Snail's body as proceeds from the Neck. Now from the formation of the Shell, and the variety of Colours of the Common Garden Snail, which transpire through the Neck, from various points or strainers, as has been said; it will be very easy to form an idea how to account for all the variations of colours and forms of the most beautiful Sea Shells.

* *Diamond.*] By the Ancients called *Adamant*, the first in rank, value, hardness, and lustre, of all Gems found in the East Indies, and the Brazils; but these are not so fine. In Golconda, both Merchant and Miners go generally naked, with only a poor Rag about their middle, and a Sash on their Heads; they dare not wear a Coat, lest the Governor say they have thriven much, are Rich, and so enlarge his Demands on them: however, when by chance they find a great Stone, they conceal it by swallowing them down, till they have an opportunity of retiring with their Wife and Children into Visapour, where they are safe and well used.—*Vid. Earl Marshal of England, Phil. Trans. No. 136. p. 907.* For the parts of the World wherein Diamonds are found, and the various Earths, &c.—The Generation of Gems is out of fluid Substances. impregnated with Mineral or Metalline Tinctures, and af-

terwards petrify'd.—I was present at a Jeweller's when he divided a little Diamond into two with his Forceps, for to show they consist of various Stratas and Fibres, and will break very often little Diamonds, if they run the point of their tool between the Fibres.—The finest Diamonds are those which resemble a drop of the clearest rock water; are colourless, and if such be of a regular form, and truly made; free from Stains, Flaws, and cross Veins, &c. they will have the vivid lustre, and the brightest Reflex of any, and esteemed the most perfect, and most valuable; but if they be tintured Yellow, Blue, Green, or Red, in a high degree, they are next in esteem; but if they partake of these Colours only in a low degree, it greatly lowers their value; then they are said to be of the second, and third Water.—The most remarkable Diamonds for size known, are Governor Pitt's Diamond, purchased by the late Duke of Orleans, for Louis the xvth, King of France, weighing 136 Carats and a half, as we have said. The Diamond of the Great Duke of Tuscany, which weighs 139 Carats and a half; that of the Great Mogul, weighing 279 1-ninth Carats: And one mentioned by Mr. Jeffries, in a Merchant's Hands, weighing 242 5-16ths Carats.—According to Mr. Jeffries's Rule, the value of Diamonds is in the duplicate ratio of their weights, and that a manufactured Diamond of one Carat is worth at a Medium 8l. the Great Mogul's Diamond therefore must be valued at above 624962l. this being the value of a Diamond of 279 Carats and one half. *Vid. Jeffries on Diamonds.* The best book that ever was wrote, and very rare, in which you'll find a rule for the valuation of Diamonds of any weight.

The Brilliant is an improvement on the table Diamond, and was introduced within the last century. Brilliant Diamond is that cut in faces both at top and bottom, and whose table, or principal face at top is flat.—Rose Diamond is quite flat underneath, but its upper part cut in diverse little faces, usually triangles, the uppermost whereof terminates in a point.—Table Diamond, is that which has a large square face at top, encompassed with four lesser. Diamonds are saw'd, and some cleave them, it can only be cut, and ground by itself, and its own substance, which is Diamond dust.—The Diamond bears the force of the strongest fires, but must be taken out carefully, and suffered to cool by degrees, otherwise it will crack, and split in pieces. They have been supposed to be entirely undissoluble by common fire, &c. *Vid. Wm. Lewis's Notes on C. Neumann's Chym. Works. p. 6.*—That Minerals, Metals, Gems, &c. having lain in the Earth from the Creation, or have done so ever since Noah's Flood, nobody will dispute, but that they never grew, is not probable.

4. This Model † of *Governor Pitt's Brilliant Diamond*, which was purchased by the late *Duke of Orleans*, for the King of *France*, for 135,000*l.* the present King wears it on his Hat instead of a Button.—Round this Model of the Brilliant, is engraved on a Silver frame, viz. This is the Model of Governor Pitt's Diamond, weight 136 Carats and a half, was Sold to *Lewis the 15th of France*, Anno. Dom. 1717.

5. The Model of the *Great Duke of Tuscany's Diamond*. This fine Rose Diamond, weighing 139 Carats and a half, but is not so valuable, nor has it so vivid a Lustre. This Diamond formerly belonged to *Charles the Bold*, the last *Duke of Burgundy*; when killed, and his Army defeated in the Battle of Nancy, it fell into the hands of a common Soldier; but being ignorant of its Value, fold it for less than a Crown. One of the Grand Dukes of Tuscany afterwards by Purchase, became possessed of it, and it was preserved in the Family of Medici for a long Time, but at last came into the Hands of the present *Emperor of Germany*, who convey'd it to Vienna.

6. Is the true Character, Expansion, Depth, and Workmanship of the King of *France's* large Brilliant Diamond, above mentioned.

7. Ditto of the *Great Duke of Tuscany's Diamond*.

8. The Shape, Size, or Out-line, of the large Brilliant, of the *Empress of Russia*, from an extract of a Letter from the Hague, Jan. 2, 1776, my Note runs thus, "We learn from Amsterdam, that Prince Orlov made but one day's stay in that City, where he bought a very large Brilliant for the Empress his Sovereign, for which he paid to a Persian Merchant there, the Sum of 1,400,000 Florins, (Dutch Money,) a Florin in Holland is valued at 20*d.* This is all I can oblige the Reader with, which I had from Mr. Bell, a Jeweller.

9. A Rough Egyptian Pebble, broke oblique into two Parts; only one part is shewn here, on which is a striking Likeness of the Head of *Chaucer*, father of the English Poets, and is entirely by the Pencil of Nature, without any assistance of Art.—The Egyptian Pebbles are a remarkable kind of Stones, from their being variegated with curious Characters, those as have a variety of Colours are valuable, Too much of one thing is good for nothing. And now we

probable, and seems neither to have been the intention of Providence, since the growing of Metals, Stones, &c. we are sensible of in what has been mentioned before. Linschoten says, that in the East-Indies, when they have cleared the Diamond-Mines of all the Diamonds. in a few Years Time they find in the same place New Diamonds produced.—We read likewise in many good Authors, and hear it from every Mouth, that a Diamond is made soft, and broke by the blood of a Goat, but not except it be fresh or warm, and that not without blows; and then also it will break the best Anvils and Hammers of Iron.—But on examination, we find a Diamond steeped in Goat's-blood, rather increaseth in hardness, than acquiring any softness by the

infusion; for the best we have are comminable without it; and are so far from breaking Hammers, that they submit unto Pistillation, and resist not an Ordinary Pestle. Vid. *Sir T. Brown's*, B. 2. p. 92.—An Universal Author of great Eloquence, and whose work has been translated in most all Languages.

† Model.] In showing the draught of the Model of Pitt's Brilliant, and mentioning its History to many People, it became the common discourse of the town. One Gentleman in particular advertised for a true history of the said Diamond:—Sir, in the *Journal des Savans*, for July, 1774, p. 553, is an extract from a letter of a French Missionary, with the following singular passage.

will give a slight Description of another kind of Diamond, meaning Chaucer: it is universally agreed, that Geoffrey Chaucer, was Born in the second Year of the Reign of King Edward III. Anno. Dom. 1328. His first Studies were in the University of Cambridge, he was removed to Oxford, in order to Compleat his Studies, he became "as (Leland says)" a ready Logician, and smooth Rhetorician, a pleasant Poet, a great Philosopher, an ingenious Mathematician, and a holy Divine.—That he was a great master in Astronomy, is plain by his discourses of the Astrolabe. That he was versed in Hermetic Philosophy, (which prevailed much at that Time) appears by his Tale of the Canons Yeoman: His knowledge in Divinity is evident from his Parson's Tale, and his Philosophy from the Testament of Love." As to his genius as a Poet, Dryden speaking of Homer and Virgil, positively asserts, that our Author exceeds the latter, and stands in Competition with the former.—In respect of Painting the Portrait, or Character of this great Genius; one may see his very Temper on this Egyptian Pebble, which is a Composition of the Gay, the Modest, and the Grave.

" True Wit is like a brilliant Stone,
 " Dug from the India Mine;
 " Which boast two various pow'rs in one,
 " To CUT as well as SHINE!
 " Genius like that if polish'd right,
 " WITH the same Gifts abounds;
 " Appears at once both keen and bright,
 " And SPARKLES while it WOUNDS."

This is *Diamond Cut Diamond*. My Son gave me this Verse, also that of Page 40. and 44. but he is in the Country, and I am not able to tell the Names of these Authors, who seem to me Persons of great Invention and Genius; however, I have made Quotations of them all.

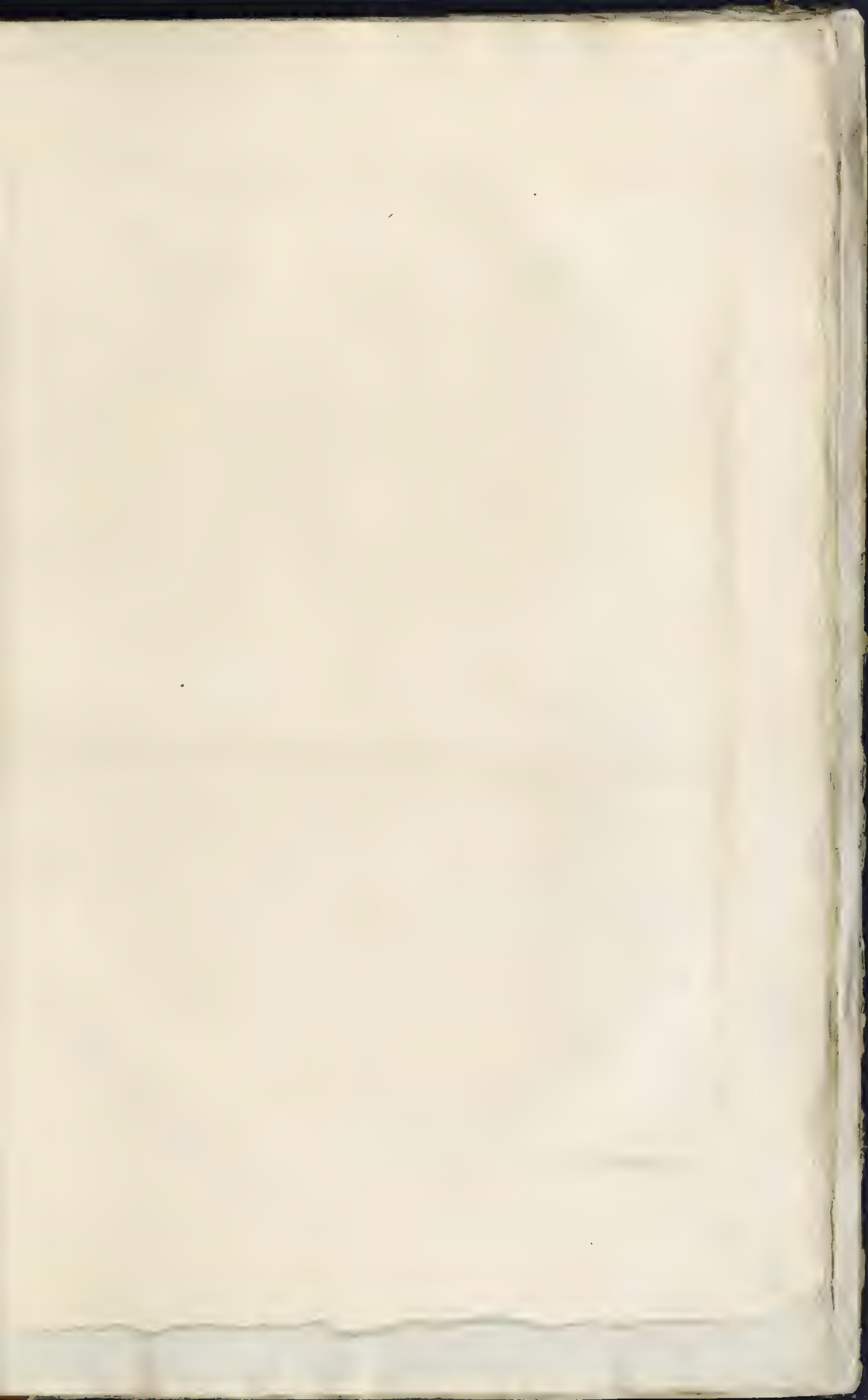
passage.—That one of the principal Diamonds of the Crown of France, and which was purchased of an Englishman, was one of the eyes of the God Jagrenat, a famous idol, placed in a pagoda at Chandernagor, in Bengal; that this God Jagrenat has since continued with only one eye; and that the French have done all they could to blind him entirely, but have not succeeded, because he is better guarded.

This account differs, I think, from the common one of that Diamond, which is, that it was brought from its native Bed, concealed in a Gash which a Slave had made in his Leg.—In what condition was it when it first came into Mr. Pitt's hands? If rough and unpolished, I should not doubt of the supposed sacrilege; for I imagine, a Diamond, in its Natural Roughness, would not have made a more Brilliant Figure in Jagre-

nat's Head than a piece of Alum.—If any of your Correspondents will give some account of this remarkable Gem, it will probably be an Entertainment to several of your Readers." J. C.

To which we answer thus:—Sir, it was Thomas Pitt, Esq. (of a Noble family, which were anciently of Blandford in the County of Dorset,) who in the Reign of Queen Anne, was made Governor of Fort St. George, in the East-Indies, where he resided many Years, and there purchased the above Diamond, which he sold to the King of France for one hundred and thirty-five thousand pounds.—The following true Account of his purchasing the Diamond, and to vindicate the Governors Character, was printed some Years ago in the Daily Post, Nov. 3, 1743.—

" Since my coming into this Melancholy Place





T A B. XXIX.

Antiquitates Ægyptiacæ, Sistrum, &c.

Fig. 1. **A** *Sistrum*, from Cardinal Gualtieri's Collection, it's an Ancient Musical Instrument or Rattle, in form of a Racket, traversed by four

of Bergen, I have been often thinking of the most unparalleled Villainy of William Frazer, Thomas Frederick, and Smapa, a Black Merchant, who brought a Paper before Governor Addison in Council, insinuating, that I had unfairly got Possession of a large Diamond; which tended so much to the Prejudice of my Reputation and the Ruin of my Estate, that I thought necessary to keep by me the true Relation how I purchased it in all Respects, that so, in case of sudden Mortality, my Children and Friends may be apprised of the whole Matter, and so be enabled thereby to put to Silence and confound those, and all other Villains, in their base attempts against either. I having not my Books by me at present, I cannot be positive as to the Time; but for the Manner of purchasing it, I do here declare and assert, under my Hand, in the Presence of God Almighty, as I hope for Salvation, through the Merits and Intercession of our Saviour Jesus Christ, that this is the Truth, and, if it be not, let God deny it to me and my Children for ever; which I would be so far from saying, much less leave it under my Hand, that I would not be guilty of the least Untruth in the Relation of it for the Riches and Honour of the whole World.

About two or three Years after my Arrival at Madras, which was in July 1698, I heard there were large Diamonds in the Country to be Sold, which I encouraged to be brought down, promising to be their Chapman, if they would be reasonable therein; upon which Jamchund, one of the most eminent Diamond-Merchants in those Parts, came down about December 1701, and brought with him a large rough Stone, about 305 Mangels, and some small ones, which myself and others bought; but he asking a very extravagant Price for the great one, I did not think of meddling with it; when he left it with me for some day, and then came and

took it away again, and did so several Times, not insisting upon less than 200,000 Pagodas; and, as I best remember, I did not bid him above 30,000, and had little Thoughts of buying it for that; I considered there were many and great Risques to be run, not only in cutting it, but also whether it would prove foul or clean, or the Water good; besides, I thought it too great an Amount to be adventured home on one Bottom: But Jamchund resolved to return speedily to his own Country; so that, I best remember, it was in February following he came again to me (with Vincaty Chittee, who was always with him when I discoursed him about it) and pressed me to know whether I resolved to buy it, when he came down to 100,000 Pagodas, and something under, before we parted, when we agreed upon a Day to meet, and to make a final End thereof one Way or other, which I believe was the latter End of the aforesaid Month, or Beginning of March; when we accordingly met in the Consultation-Room, where, after a great deal of Talk, I brought him down to 55,000 Pagodas, and advanced to 45,000, resolving to give no more, and he likewise resolved not to abate, so delivered him up the Stone, and we took a friendly Leave of one another: Mr. Benyon was then writing in my Closet, with whom I discoursed what had passed, and told him now I was clear of it; when about an hour after my Servant brought me Word that Jamchund and Vincaty Chittee were at the Door, who being called in, they used a great many Expressions in praise of the Stone, and told me he had rather I should buy it than any body, and, to give an Instance thereof, offered it for 50,000; so, believing it must be a Pennyworth, if it proved good, I offered to part the 5000 Pagodas that were between us, which he would not hearken to, and was going out of the Room again; when he turned back and told me, that I should have it for 49,000;

but

moveable Bars, the ends of which are like Serpents Tails. This Sistrum* was constantly used in Egypt by the Priest of Isis, and Osiris, in the Celebration of the Feast when the Nile began to rise, and for beating Time in Concerts, &c. skaking it from the Right to the Left, to make a tinkling, an irregular clattering Noise; which to the Ancients must have been more Melodious than what it is to our Modern Ears.—Instead of recommending its Musical Sound, I think it rather a Burlesque on that Noble Art; though we have seen People as could entertain great Lovers of Music, even on a Salt-Box, &c. when handled by a proper Artist. The use of it in Divine Service was only done in order to excite the Devotion of the Priest who officiated.—The French *Encyclopædia* tells us that it was used by the Hebrews in their rejoicings, for we read 1. Reg. xviii. V. 6. that when David returned from the Army, when he had killed Goliath, the Women came out to meet him, singing and dancing with the Tabours and Sistrums. (A.B.) Are some fruit in Alto-Relievo, on each side of the Sistrum marked (A.B.) and not so easily made out as some will have; (A.) I take to be

but I still adhered to what I had before offered him, when presently he came to 48,000, and made a solemn Vow he would not part with it a Pagoda under; when I went again into the Closet to Mr. Benyon, and told him what had passed, saying, that if it was worth 47,500, it was worth 48,000*; so I closed with him for that Sum, when he delivered me the Stone, for which I paid him very honourably, as by my Books appears. And I here farther call God to Witness, that I never used any threatening Word at any of our Meetings to induce him to sell it me; and God himself knows it was never so much as in my Thoughts to do: Since which I have had frequent and considerable Dealings with this Man, and trusted him with several Sums of Money, and balanced several Accounts with him, and left upwards of 2000 Pagodas in his Hands at my coming away: So, had I used the least indirect Means to have got it from him, would not he have made himself Satisfaction, when he had my Money so often in his Hands? Or would I have trusted him afterwards, as I did, preferable to all other Diamond-Merchants? As this is the Truth, so I hope for God's Blessing upon this and all my other Affairs in this World, and eternal Happiness hereafter. Written and signed by me, in Bergen, July 29. 1710

THOMAS PITT.

Mr. Salmon, Author of the Universal Traveller, says, p. 165, Vol. 1. That he was upon the Spot at the Time of this Transaction, and is able to refute the scandalous Stories raised on the Governor about it.

The above account agrees in every respect with that which I had from the the Right Hon. Lord Rivers's own

Mouth. This Diamond was consigned by Governor Pitt, to Sir Stephen Evance, of London, Kt. It appears by an original bill of lading, that it was sent in the ship Bedford, Captain John Hudson, Commander, March 8, 1701-2, and charged to the Captain at 6500 Pagodas only. The date of this bill of lading agrees with the Time, the Governor mentions, of his purchasing that Diamond in India.—I have been since informed that the Workmanship of this Stone did cost 5000l.—“D. Jeffries, will have that it was sold for 135,000l. but 5000l. thereof was given and Spent in negotiating the Sale of it. The Diamond is generally said to approach near to one of the first Water, and hath only a foul small speck in it, and that lying in such a manner as not to be discerned when the Stone is set. He describes the errors of the Manufacture of this Brilliant Diamond, and how it might be improved. the consequence of this will be the Augmentation of its lustre; and heightening its value.

* *Sistrum*.] But sometimes we see the *Sistrum* at the top, ornamented with three Figures; that of a Cat with a Human face in the Middle, the Head of *Isis* on the right side, and the Head of *Nephthys* on the left.—And sometimes a Cat's Head on a Human Body, the Character of the face being a Composition of the Cat and of the Human. *Vid. Montfaucon. sup. Vol. 11. B. vi.*—Thus was the Cat, or the Great God *Ælurus*, variously represented, and what is worth Notice, is that they had the greatest veneration for Cats imaginable, held her in great Honour, and when dead embalmed their Bodies.—We need not wonder therefore at seeing so many Monuments of the said Animal represented

* 20,400l. Sterling, at 8s. 6d. per Pagoda.

the fruit of the Persea. (B.) The *Lotus*, † or Bloom which is beginning to open ; and (c.) Represents a Female Cat, or one of their Great Gods called *Elurus*.

represented under different forms. And if a Cat was killed either designedly or by accident, the unfortunate Criminal was punished with death.—That this Animal was counted really very Holy, and the favourite Idol of many Ages, may be seen in the Time of Tiberius, at a City in Egypt (as Diod. Siculus relates) where more than 7000 Romans, were killed by the Egyptians in a Tumult, because one of the Roman Soldiers had killed a Cat, an Egyptian God.—If the reader pleases to remember what I said, in a former Page, concerning Diana, how she transformed herself into a beautiful Cat, and Isis, who was often represented with a Crescent, signifies the Moon's increase at a certain Season ; any Person from this may soon conceive that Diana and Isis, are the same, only depicted in form of a Cat, on this Sistrum : which considering the Ignorance of those Times and their detestable Idolatry, its not surprising to read of so much blood being shed.— But to speak like a Christian, I have seen by chance, People taking a delight in doing Mischief, and wantonly kill a Cat, though there is not one verse in the *Old* or *New Testament*, which mentioned it to be a sin ; yet, I believe in the sight of God, its looked on as some degree of Murder, if a Man in a Frolic or Passion kills an Animal, provided its harmless and beneficial to him. I am not ashamed to own, being fond of my Cat, as a Companion, there is something Solitary and Hermit-like in their behaviour, suiting that retired life so much desired by Authors ; and a great deal may be learned from these Animals, according to the old Proverb,

“ Men and Dogs go abroad,

“ Cats and Women stay at Home : ”

Or when the Cat is away the Mice play : and who must not own, but a Cat may look at a King ;— Every body knows them to be useful Animals, and as it was a great sin in Egypt to kill a Cat, I dont doubt but they had plenty of them. In short, the Chief is to know the use of the Sistrum, which is this : the Cat on the top signifies the Moons influence on the Annual rising and falling of the Nile, this degree is represented by the Bars, the yearly rising by the Circular Tails of the Snakes, thereby becoming the Symbol of the principal Motion, and Fertility of all things, further seen by the blooming Lotus, and Persea, a Tree growing in Egypt, like a Peach. *Vid. Plin.* 15. 13. The Egyptians know the infallible sign by their *Zodiac* when the *River Nile* began to rise, and retired immediately to the higher Grounds, which flowing begins in the Month of May or June, and is usually at the height in September, from which Time the Waters

decrease till May or June again.—The *Canopus*. *Vid.* p. 33. and their Fields and Gardens, they used to fill with great Ceremony annually, when the Nile was at a certain height. This was the Time when the Sistrum was chiefly used, for they knew that the fruitfulness of Egypt depended on this ; and it was thereby rendered the most fruitful Country in Africa. That it was used in their Tragic Songs on Osiris, according to Lucanus, is true, but as to its being a Warlike Instrument, we can hardly believe from the passage of Virgil : “ *Regina in mediis patrio vocat agmina Sistro*.”—This is rather to be understood, that it was their Country, and that it was Isis, held up to them by their Queen, Cleopatra, for which they fought, and by which she wanted to inspire them with Courage ; but not to mark the various steps in Marches, for the sound of this Sistrum would have been of no more service than playing on the Jews-Harp.—

The substance of the above Sistrum is Copper, the same size. And according to Apuleyus is sometimes of Silver and Gold. Jer. Boffius wrote a treatise on the the Sistrum, intitled, *Isiacus de Sistro*.

† *Lotus*.] The Fruit of the Lotus was, by the Ancients, imagined to be endowed with the virtue of making Strangers forget their Native Country. *Pitisc. Lex. Ant. in voc.* An herb of the Seed whereof the Egyptians made Bread, being like Millet. *Vid. descr. Plin.* 13. 17. and our *Tab. of Tickets*, p. 60. where we have given a Botanical description. I should have been very glad to have met with a Real Lotus, a dried one, or one painted from Nature in its Native Soil, or a transplanted one ; in order to compare them with the various Pictures on Mummies or Monuments, &c. for in drawing of different Figures, I soon found the variety of Characters there is among the Egyptian Flowers and Fruits, and in Comparing even various Lotusses, &c. I met with some difference in respect to each other, as if there were several species of Lotus. or the fault of the Artift in not giving a true Representation of Nature, but drawing them in an Ornamental like Manner ; from thence it comes that Antiquarians cannot form a right idea, and make mistakes in their Demonstrations ; either from transcribing bad Authors, or confounding different fruits, &c. together. I must add this further concerning the Lotus, and other Fruits and Leaves, &c. found on the Heads of Egyptian Gods : that they sometimes represented these as in the Bud, Blossom, and in full growth, all these form so many Characters, that those who were not well acquainted with these Vegetables, have taken them all for different Fruits, whereas they were all one ; besides their being sometimes

2. *Osiris*. † with a Mitre on its Head, in the form of a Cone; on each side of which is a *Pinna*, or Plume radiated, below that an Ox's horn, broken at the end, and a *Colocasfia* on the Forehead, with a long Beard under his chin. His Hands meet at his Breast, the Right holding a *Pedum* or Scepter, and the Left a Whip. His Body is covered from the Neck to the Ancles, with a close Linen Garment, in the Shape of a Mummy, height seven inches and three quarters.

3. *Ifis*, || fitting, with *Orus* in her Lap, and a *Calathus* or Basket on her Head, in which was probably the Moon's Orb, or the Four Elements, inclosed on each side with the Horns of an Ox, her usual attribute; but that is now broken off, she has a lot on her Forehead, and long Hair, which falls down her Back behind, and from each Shoulder before, to her Breast. Her right hand is placed under her left Breast, and with the other she supports her infant Son. She has Bracelets on her Arms; and the lower part of her body from the Waist to her Ancles is clothed with a Linen Garment like that of *Osiris*. The Head of *Orus* is shaved, except one large lock of Hair, which remaining on the right side, rests on that Shoulder. He has also a *Colocasfia* on his Forehead, and his body is naked. Height seven inches; the substance Stone, very much resembling what we call a Hone, the hair of *Ifis* I take to be covered over with a striped kind of substance, hanging down like Lappets, for it never grows so near the Forehead, and the Ornament on her head a crown of Lotuses.—The head of *Orus* seems

sometimes sculptured with the Fruit alone, or without the Leaves, and sometimes the Fruit cut open. I leave the Reader to judge, for want of being well acquainted with the different Fruits, Leaves, of Egypt, in Respect of Botany, how these Antiquarians have groped, and what Blunders have not been made.—To return to our Lotus, what is worth remarking, is: that it rises above the surface of the Water, when the Sun appears, and dives by degrees under again, when the Sun sets. From this Phenomenon, perhaps it became the Symbol of *Osiris*, because the Relation they thought it had to the Sun.

—It was a long while after these Notes were finished, that by chance I met M. Mahudel, in the Memoirs of the Belles Letters, [T. 3. p. 181.] who has wrote an accurate Description on five Principal Egyptian Plants, &c. viz. the Lotus, the Egyptian Bean, the *Colocasfia*, the *Persea*, and *Musa*; they where not only referred to the Egyptian Theology, but were also used for Food. The above Author gives the Fruit and Leaves drawn from Nature in two Copper-plates, and the Egyptian Lotus, the Bean, &c. are represented here on various Figures, as *Osiris Ifis*, *Harpocrates*, &c. The *Colocasfia*, in form like an Asses Ear, or Horn, in which the Fruit lies we find on the Head of *Orus* or *Harpocrates*: the *Persea* Leaves resemble a Tongue, and the Kernel a Heart; and on that account it was consecrated to *Ifis*: the Fruit is placed on the Heads of their Idols, sometimes whole, and sometimes cut

in two to exhibit the Kernel; the *Musa* has large Ob-
tusc Leaves, found on the heads of Antique Figures, and where devoted to the Local Deities of Egypt. All these Fruits were good to eat, and from their Character as to form, and also the Leaves, &c. it has occasioned all those Mysterious Doctrines of Symbols, and denoted the attributes of the Egyptian Deities.

† *Osiris*, Sol and Nilus, or the Sun and Nile. The Son of Jupiter and Niobe, who was the first who taught the Egyptians Husbandry. Tib. 1. 7. 28. He was murdered by his brother Typhon. His Wife after long search found his body, and buried it in the Island Abatos; at which Time a very large Ox was seen, which taking to be him, she worshipped under the name of Apis and Serapis, this Ox, being a Symbol of Husbandry: the Israelites in Imitation of which made their Calf.—They had an annual custom of going to seek him, and having found him, returned with shouts of joy. Vid. That excellent Roman Satyrist in the Time of Domitian, and Trajan, Juven. 8. 29.

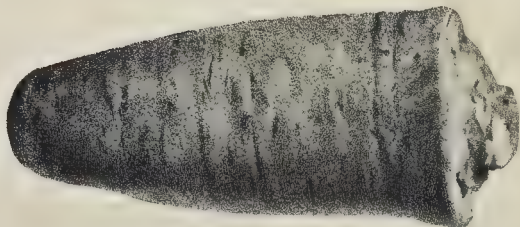
|| *Ifis*, or *Io*.] Daughter of the river Inachus, whom Jupiter debauched and transformed into a Heifer; Juno having smelt the affair out, begged her of him, and she was immediately watched and kept by Argus with his hundred Eyes, who was killed by Mercury, in Egypt, where he was sent by Jupiter.—To being
stung

to have a cap on, which wrinkles round in a point on the right Shoulder. He was afterwards a King of Egypt, and the Apollo of the Egyptians. *Vid. Plut. in Isid. & Osir.*—Fig. 1. and 2. from Colonel W. Lethieullier's collection. The Engraver has reversed both the Figures, which the Reader is desired to excuse, and the left hands of each Figure, &c. we are to suppose the right, or, as the Print would appear if viewed in a Looking-glass.

stung by a Gad Fly, sent by Juno, fled into Egypt, where, after her keeper's death, she recovered her former shape, and after her Marriage with Osiris, she was called Isis, the great Goddess of the Egyptians. *Vid. Ov. Met. fab. 11.*—Orus, or Harpocrates, their Son, is generally represented in the same Temples, holding the fore finger of his Left Hand on his Lips, Varro says the meaning of this was, that no one should dare to say that these Gods had been Men formerly; and the Laws inflicted was Death upon any who said that Serapis was once a Mortal Man. The Egyptians worshipped him as the God of Silence, being the greatest Mark of Prudence, and a Reverential Awe for the Divinity. From the collection of Colonel William Lethieullier, left by his Will, dated July 23, 1755.

Osiris and Isis, having taught the Egyptians Husbandry and Letters, being endowed with greatness of Mind, and by enjoying superior Talents they civilized that Country, and the Egyptians became a great and Mighty People. Having thus by Courtesies and Kindness, rose their Fame, they obtained the Admiration of the ignorant, the more sensible part not being able to extinguish the vulgar opinion, were obliged to submit, and they both reigned over Egypt.—Their excellent bright Talents and Kindness being so predominant over the dark ignorance of Egypt, that they supposed them to be beings far superior to Human Nature; till at last they built them Temples, and Adored them as the greatest Gods of Egypt; nay their gratitude, and profound respect went so far to their Supreme Benefactors, (as they call them) Isis who they said was every thing, that upon the Pavement of the Temple, there was this detestable Inscription; *I am every Thing that hath been, that is, or that will be, and no Mortal has yet lifted up my Veil.*—Thus Plutarch informs us: as to the Symbols they bear, Osiris is adorned with a Scepter like a King, and armed with a Whip, to denote the Symbol of the Sun, which regulates the Course of Nature, the Leader or Inspector of all things.—Isis is the Mother of Nature, who contains, feeds, and supports all things; likewise the Moon, for she is painted with Horns, and like a Teeming Woman with a fine Swollen Bosom, nursing of a naked little boy: Orus who according to Ath Kercher, signifies the created

World, Fed and Maintained.—Isis and Osiris, may be called by an infinity of Names, and are often represented with various attributes; according to the different Histories, Feasts, Works; and to the several Offices in each ascribed to them.—In fine, Isis is taken for all things, according to the Egyptian Theology, and is the same as all the Goddesses, and Osiris as all the Gods.—Thus we see how the Egyptians veiled over the face of their Knowledge, in the gloomy Labyrinth of Hieroglyphics, and other signs. To unlock this Treasure, or to take the Mask off, and its dark disguise, so that the Truth might be viewed in its pure Character, is no easy Task; for whatever Demonstrations we meet with, are all now a days' looked on as only Conjectures: and though many learned Men might perhaps have missed the mark, yet it must be allowed that some very sublime Comparisons, and most ingenious Explanations have been made, which perhaps in their kind might be full as good as their Hieroglyphic knowledge, if the truth of those was known.—What respects their learning, for which Egypt is the Mistress of the World; and some of the Eastern Nations were noted for their knowledge in Politic Literature; both in Scripture and Profane History: and as to its Antiquity, the *Origin, or Mother of all Arts and Sciences*; Job was from thence, likewise the *Brachmans* and *Gymnosophists*. *Moses* and *Daniel* received their Education from them: and many of the Ancient Philosophers travelled into that celebrated Country for learning, as *Pythagoras*, *Democritus*.—but *Solomon's* Wisdom excelled the Wisdom of all the Children of the East Country, and all the Wisdom of Egypt. *Vid. 1. Regum. c. 4. v. 30.*—But all these Egyptian figures and Hieroglyphics, Amulets, &c. among the Sensible and Religious Christians, are looked on at present as Superstitious things, and down Idolatry; and was any person to reverence or wear them at present, he would be laughed at, as they do with these People among us, who carry about them a little *Mutton-Bone*, and *suck* it now and then as I have seen, that they may not be plagued with the Cramp, commonly called the Cramp-bone; besides others I know who are as it were bewitched with downright Paganism, by being great Observers of Times and Seasons, and of lucky and unlucky days, and Omens, &c. &c.

An Urn of Ibis.

4. *An Ibis*, ** preserved by the Egyptians in an Earthen Red Cylindrical Pott, or Urn, sealed up with a White Cement. In these are contained sometimes Hawks, &c. given to Sir H. Sloane, by my Lord Sandwich, who brought it from the Pyramids of Egypt.—The Cylinder is a body, having two flat Surfaces, and one Circular, and this Ibis was the Hieroglyphic of Mercury.

** *Ibis*.] A Bird in Egypt, with a long hooked bill of a fine Red, has long stiff legs of the same, and the Colour of its Feathers all over of a fine shining Black; it eats up the Serpents, destroys the Locusts, &c. that infest that country, and it lives about the Nile, though it never enters the Water, it generally builds its Nest upon Palm Trees, to avoid the Cats: Aldrovandus relates, that the flesh of the Ibis is Red, like a Salmon's, and sweet, the skin very hard, and smells like Wild Fowl; it's a Species of Stork, what the Dutch call Oyevaar. It is a Bird of Passage. "Yea, the Stork in Heaven knoweth her appointed Times; and the Turtle, and the Crane, and the Swallow observe the Time of their coming;"—See *Jer. c. 8. v. 7*. The Egyptians have recourse and Invocations to these Birds, called Ibis, and worshipped them as a God when they are troubled and annoyed with Serpents. *Vid. Cic. N. D. 1, 29. and Plin. l. 10. c. 28*. And what is worth remarking is, that this Bird Ibis, (which I mentioned in my Note, Page 49.) invented the Clyster and not the Stork, for this black Bird having a crooked and hooked beak, which serves him as a Syringe or Pipe to squirt Water into his back, for to Purge and Cleanse its body; from

whence the Apothecaries may prove the great Antiquity of their Profession; and we need not wonder that the Superstitious Egyptians held this Bird in the greatest Veneration, and after death made a *Mummy* of it, if we consider the quantity of Vermin it destroyed every Year, occasioned by the overflowing of the Nile.

I am not going to assist in sacrificing for Idolatry, but what Person is there living, as would not respect and admire; and keep in Remembrance any substance, or being, &c. which preserved its *Life or Property*? The *Oyevaar*, or Stork, is a kind of Ibis, and the *Court of Arms*, of the famous Village the *Hague*.—I have been informed that the Burger-Masters at that place punish very severely all those as shoot, or any ways kill these Birds, or young, (their yearly Visitors) with what is called their *Pecuniary Punishments*; if they have any Money, and those who are Poor with whipping and burning them on their backs, with this very Signature of the Stork and for other crimes. I need not tell how severe the Dutch are in their Punishments of their Criminals, which I approve of; and perhaps this being the sole reason to keep in awe all their subjects, and why there are so few People professed

ected

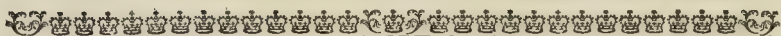
—†† *Mendes, or Pan*, a Vignet; *Vid. for the Plate p. 44.* A Demi-Relievo, of the famous Idol in *Mendes*. (*lingua Egypt. hircus*) a city of Egypt, where Pan and a Buck Goat were worshipped. *Strab. lib. 17.* That very learned, and well versed Geographer, and great admirer of Homer, many verses of whom he cited and explained.—The Artist's Performance of *Mendes* is excellent, Diameter 14 inches two Eights.

cuted and executed in Holland, &c. *Pecuniary Punishments* are preferred before any other whatsoever in that Country; for who loves Money better than the Dutch? next that, *Labour*, and indeed they well deserve the name of the Wife States of Holland, a Patron for Labour, and acquiring Riches, &c.—The Egyptians embalmed all manner of Birds, for there is still to be seen in the Field of Mummies a Well of Birds, according to the description of Mr. Melton, an Englishman. *Vid. Mr. Le Brun*, where in several Passages hollowed in the Rock, they found many Earthen Pots, or Urns, with several preserved Birds embalmed, and one in each; likewise *Hens Eggs* empty, but still whole.—They had likewise *Cottages* where they fed the *Ibis*, and it was a Law in Egypt, that all *Birds* and *Quadrupeds* born among them should have *Keepers*, for they esteemed all such Animals as sacred: so Herodotus relates in his *Euterpe. Cap. 65.* (The Father of the Historians, who wrote nine Books of a *General History* in the Ionic Dialect, which the learned Assembly of Greece filed the Nine Muses, a Muse to each Book, and indeed his Language is very sweet and elegant; as may be seen from several Quotations in this Book. &c.)

†† *Mendes.*] Its substance a dark blue Stone, hard and very heavy. This Goat's Head I take to be the true representation of *Pan*, the God of Shepherds, Hunters, and all Country Diversions and Exercises. Mythologists will have that the Universal Nature was express'd by him; Homer saith that he was called *Pan*, which signifies *all*, or *Nature*. He is sometimes sculptured and depicted half *Man*, half *Goat*. I have seen an Ancient Statue of him, an *Antique*, which was really sublime; where the face partook of a Buck Goat, the remainder of the other Members of the Human Body, on the same Proportion and Plan as if a Goat had been metamorphosed into a Human Body, and in which the Animals Character was yet visible, being a Composition of the Human, and Brute. The Ancient Statues are not equally good, but this is the best *Antique* I prefer before any other. I could here mention several figures, which sublime parts are overlooked, but it's

not my intention to meddle with any thing that belongs to my Profession. I do not love to paint or draw in words.—This figure of *Pan* is a sight enough to frighten old Women and Children, for as I have said he resembles a Beast rather than a Man, having large great Horns, a Chaplet of Pine on his red smiling Face, with the Feet and Tail of a Goat, the hairy substance dying away upwards on his Thighs, his Drapery a spotted Leopard's skin, a pipe with seven uneven Reeds, in one Hand; and a crooked staff in the other.—It is as Noble a Fable, as any I know, and cannot part with it; considering how ingeniously the secrecies of Nature are united in this *Pan*, which its name itself declares to be the Symbol of the universe.—His upper part being Human, signifies the Celestial Globe, which is Beautiful, Radiant, and smiling like his Face; whose Horns Symbolize the Sun and Moon, his Hair and Beard the rays of the Sun; the Rednels of his Face is like the splendor of the Sky, and the spotted skin or drapery, the Stars, which bespangle the Firmament; as to the Pipe with seven uneven Reeds, these are the seven Planets which make the Celestial Harmony of the Spheres; his Sheep-hook bending round at the top, are the Years turning in one another; but the Deformity of his lower flagged Members signifies the Terrestrial Globe, inhabited, or adorned by Beasts, Trees, Shrubs or whatever is below; lastly the Goat's feet might be taken for the Poles, Foundation, or Solidity of the Earth.—Many ingenious Explanations might be made of this great God *Pan*, and I could make some more, and say a great deal on this Subject, and of the Transfigurations of the Gods, but time obliges me to go on with the next figures.—All what I studied was to set the imagination of the Reader a going, and to improve my thoughts, or Demonstration.—*Pan's* Descent, according to *Lucian* * was of Mercury, who having changed himself into a very white Goat, obtained his desire with Penelope, and begat *Pan*.—And according to *Higinus, c. 196.* It was this *Pan* that changed himself into a Goat, when the Giants warr'd against Heaven, and Advised the Gods into their Retreat to Egypt, to change themselves into

* *Lucian.*] A Witty Dialogist, in the Time of Trajan, but there is something very remarkable in this Author's Life, which we thought proper to take Notice of, viz. That for some Time he professed Christianity; but soon turned Apostate, and became a Wicked Blasphemer, a Ridiculer of the Heathen Gods, and a professed Atheist, at length he that had barked so loud at Religion, was at last devoured by Dogs. *Vid. Suid ubi plura invenies.*



T A B. XXX.

Aves, Birds.

Fig. 1. 2. and 3. **H**UMMING Birds, from America, called *Guainumbi*; in Zoology. There are many Species of them, the smallest of all the feathered Animals, and figure 1. and 2. are Birds in *Miniature* indeed; flies very swiftly, and makes a noise exactly like the Humming of a Bee, and not much larger than the Humble Bee, it does not perch on the Flower, but hovers over it, and can sustain itself a long Time on the Wing, and in that Posture thrust its little beak and tongue, which is, remarkably long, into Flowers and Blossoms, the juices of which it sucks and feeds on.—There is no such a thing as keeping it alive, but all die, and as it has no other Food but this, it's only seen in Summer, for when the Winter Approaches, they retire, and continue in a torpid state, but at Surinam and Jamaica, they are never known to disappear. It has the most Beautiful, Brilliant and Radiant Lively Colours of all other Birds, and the Indians make Artificial Pictures with the Feathers of these Birds, the Embroiderers set them in Gold, and so thin as Gold-beater's Skins, or colours on a Canvas. Some of them are so small, that its Legs and Feet together measure but Half an inch, and its whole Trunk not an inch. The body weighs only the thenth part of an Ounce, which is about equivalent to a Silver Sixpence; whereas a Titmouse, Wren, the smallest Bird among us, weighs but two Shillings or Half-a-Crown.

Figure 1 & 2, if I am not mistaken I take those to be Young ones, commonly called *Oiseau Mouche*, or Fly Birds, the Head, Neck, Back, Wings and Tail of a Mouse Colour, the Throat, Breast and Belly of an Ash Colour, the bill light Yellow; it has four Toes, and the Legs are Grey.

into various Animals. Jupiter transformed himself into a Ram, Apollo into a Raven, Bacchus into a Goat, Diana into a Cat, Juno into a White Cow, Venus into a Fish, and Mercury into the Bird Ibis; for most of the Gods had all crept together in some private hidden closet in Heaven, for fear of Typhon, &c.—*Vid.* for an entertaining description of this, *Ovid's Metam.* l. 5.—This is the reason why we see all these Gods represented in form of different Animals, among

the Hieroglyphics of the Egyptians, from whence their origin. And if we add to this the benefit they received from these Animals, it caused their worshipping these Gods of whom they were Symbols; and now before I take my leave of Pan, I must not forget to write: that the Gods after Typhon was conquered, as a reward for his wholesome advice, placed him into the Number of Stars, called Capricorn.



4. *Paradisca Regia*, or the Kings Bird of Amboyna, commonly called *King of the Birds of Paradise*, they are generally classed among these Birds of Paradise, though in reality neither related nor in any ways resembling them for Character, Bigness and Colours, nor does he fly or keep Company with them.—The inhabitants of Amboyna call them Birds of Passage, like the Bird of Paradise, both of whom they suppose comes from Nova Guinea; they do not shoot them with their Arrows, but catch them with Snares or Bird-lime; they kill them immediately, and when prepared, dried, and tied between two thin Boards, they send them to Banda, where the Nutmegs grow, and where they generally are sold for double the Money, what the Birds of Paradise sell for. The way to keep them is with Oil of Aspic, or Spyknard Oil, or they puff, burn, and spread Camphire, or Brimstone within, or over the bird, the best remedy to destroy the Maggots and preserve all kind of stuffed birds, &c. provided they are inclosed in cases to keep the effluvia of the Camphire &c. within, and not to expose them to the Sun. The above bird is about seven inches long, he has but a little Head, straight beak, light Yellow, black and little Eyes, his Head is a fire-like Red, its Neck blood Red, its breast intermixed with a dark chesnut colour, circled with a Half-Moon, of a dark Green, the belly White, on each side with Greyish Feathers, the tips of which are Green, the Wings strong, and towards the end Yellowish, and the Tail short, not plumed, but with Feathers, out of which proceed two slender curved Quills, on the end of which only are two Volute-like green Feathers, with a vacancy in the Center, which is very curious, and remarkably Ornamental. The Colours * excessively beautiful, and polished like Satin, which is but a bad Comparifon, and the legs are divided into four Toes, the colour Greyish, which the Indians generally throw away for to hinder the Bird from putrifying, or to make us believe as they say, of the Birds of Paradise, that it has none.

We shall now drop the Curtain, with the following crested Green *Humming Bird*, (figure 3,) and Nest, which is made of fine Cotton, and as tender as a Spiders Web, mixed with Wool, Moss and little Fibres of Vegetables, &c. suspended in the Air, between a few Twigs of an Orange, Pomegranate or a Citron Tree, &c. for to give their Nest a situation, secure and solid, its form like a woollen Cap in Miniature, its size within, hardly fit to receive part of a Mans Thumb; and its Egg about the bigness of a Pea, (which we have disposed

* *Colours.*] Thus have I given a Description of the real Colours of this Bird, from Nature, but its impossible for any Person or myself so to do, for all these different Colours are as glossy, will change like the Peacocks Tail, from one Colour into another if any Person changes his Point of view. Whoever stuffed this Bird might have taken more pains, considering its beauty.—As for those who amuse themselves with this

entertaining study, they ought to make a slight sketch from the live Birds, either as flying, walking, or standing; every one of these should be graceful and natural, and then the Birds stuffed from these studies accordingly.—This is the chief point in which the Stuffers of Quadrupeds and Birds are deficient. There requires a Bird Painters genius for to do this.

on each side of the bird,) two in number, as White as Snow, the one weighed about five grains, and the other only three and a half, and the whole Nest weighed no more than twenty-four grains.—Some of the Indians wear these little Eggs in their Ears for Ornaments, and others hang the birds by their little Feet, to a small ring of Gold, in the form of Pendants; it is said the Ladies of Mexico apply them to that use.—The Female is the Architect, the Male supplying it only with materials, like a good Husband, and sets upon the Nest now and then, while the Female after a shower of Rain, or when the dew is upon the blossoms, † is sucking the Honey for food.—This humming bird, sitting on its Eggs, its colour of the beak is black; Eyes of an oval form, colour like polished Steel, diamond-like; head, back, tail, a dark Green, in the light 'as if mixed with Gold; a ruff of Ultramarine mixed with lacke round its Neck; the extremity of the two Feathers on its tail dark Grey. When I look at Nature, I think I could sooner paint it in Colours, than describe it in Words. Its Throat, the same as the back, but part of the breast and belly light Grey, the remainder of the body being hid by the Nest, I could not describe; the bird is a Native of America, and is really a little Miracle of Nature; as for its beautiful Colours, no Butterflies or Flowers can equal it: the wonderful Creation of God, I have often thought with Admiration, shews itself more conspicuous in the miniature Animals than in the large ones, for they must have Bones, Muscles, Veins, Arteries, Nerves, &c. and are endowed with five Senses; and how many Animals and Insects are there not; in Comparison of which this Bird is a Huge Animal!

C O N C L U S I O N.

Having thus far endeavoured to make my *Explanations* as true and current as *Bank-bills*, I thought it now Time to conclude, for the Sand in the Glass is continually a going, and many Persons are wishing to see it Finished: and thus fulfil my Promissory Notes.—Now as all things are subject to the Revolution of Time, or *Saturnus*, the beginning and end of all things, who among the *Ancients* was represented as *Eating* and destroying his own *Children*, We have done our utmost in respect of Merit, to save it if possible, from his Jaws.

† *Blossoms*] What pleasing sight could match the following? v.z. after a great drought in Jamaica, the Blossoms being shut and covered with dust, every thing looked Tragi-comical; it had not rained for some time, a gentle shower came at last in the evening, at Sun set, and the Brilliancy of the Sky, almost equal to the rising of the Sun; when Reader behold, all the dust was well washed from the Leaves and Blossoms, every thing revived and looked gay: There was a Tree in my Garden full of Blossoms, facing my Back Parlour,

which was covered, and hovered over immediately with a multitude of half starved different Species of Humming Birds, as many as there were Blossoms, sucking their Food; the Sun calling his rays over all, a sight as my Friend said equal to a Paradise.—Lastly we must not omit to mention their Time of Incubation, which is twelve Days; the Young ones on their first appearance are about the size of a blue bottle fly, first bare, than with down, at last with Feathers, which by degrees become more and more beautiful.

I flatter

I flatter myself that I have been very useful as a Designer, and Sacrificed my Talents to a good Purpose, more so than any Painter of my Profession in this Kingdom; though I look on myself as a Man that has been ill used and Betrayed, the *Author* of my intended *Ruin* is now at my *Mercy*, and I was Advised not to shew him any; but I will rather use *Doctor Ibis*,* as we commonly do a Cur when he Barks at the Moon,

*Now Caps for Men, are thrown to hit,
If it fits you, You may wear it.**

Neither shall we behave like the *Dogs*, who bite on the Stone without looking at Him that threw it, but bear all things with a Manly Patience. On that account, and this the only reason, why I took a dislike to those *Anatomical Studies*, &c. in which I was employed, for I found no relief from those as could do me Justice; I submitted, did not resist, and I fell.

*"Tho' Virtue like the Sun, whom Clouds confine,
Or veil'd in Night, may sometimes cease to shine,
Yet when at length its Beames around are hurl'd,
It Pleases, and Instructs the duller World."* MRS. A. BEHN, in *Æsop's life*.

However I was resolv'd not to be Idle, I Drew and Wrote these Figures and Explanations, but I am sorry to say it, in a Time when this Nation is engaged in a War with America, &c. while every Body's attention is taken up with *News*, or with Descriptions and Conversations on *Battles*, the roaring Thunder of *Cannons*, burning and plundering of *Towns*; others again on the Stagnation of *Commerce*, scarcity of *Money*; Depopulations, *Ruin*, *Famine*, and *Bloodshed* of so many Courageous Men, and all other Destructions, as accompany the *Triumphal Car of War*. And although Peace seems to be enveloped in Gloomy Clouds of *Discord*, we hope the Time is not far off when Peaceable Harmony, like the Golden Sun-Beams will break forth, and gloriously dart its *blest Rays* on this *Country*, its *Cities*, *Arts*, and *Commerce*; and thus give Life and Plenty to make every thing *smile* and be *happy*.—And what Subject is there who does not wish Prosperity to this Country? where there are so many Ingenious and Brave Men; and who for Generosity are not to be Equalled in Europe.

* *Doctor Ibis*] It is a great comfort to me that he is *Alexis*, and will see the above, for I perfectly agree with *Plancus*, who said by way of scoff. "that none but vain Bugs and Hobgoblins used to fight with the Dead." Now if this should be answered, (but I believe not) I desire He would take an Example by Me, and write it Himself; for as to employing of other People to write for one, there is something so detestable and cowardly in that; and it is a dishonest mean cunning, in making one self a great Man with other People's

Merit. (this is what the Country People call *Reaping without Sowing*) Pray now, as you was very lucky, and did well in the World, what Prejudice did I ever do you, why should you discourage me as a Painter; was I not to live too? O if I had a mind to speak how could I expose you, in what we commonly Term a whole Length.—But * * * * * &c. &c. And you have now (I dare say) to your great Sorrow and Mortification, lost a useful Subject;—Go! and read your Picture in the Fable of the Man and his Goose.



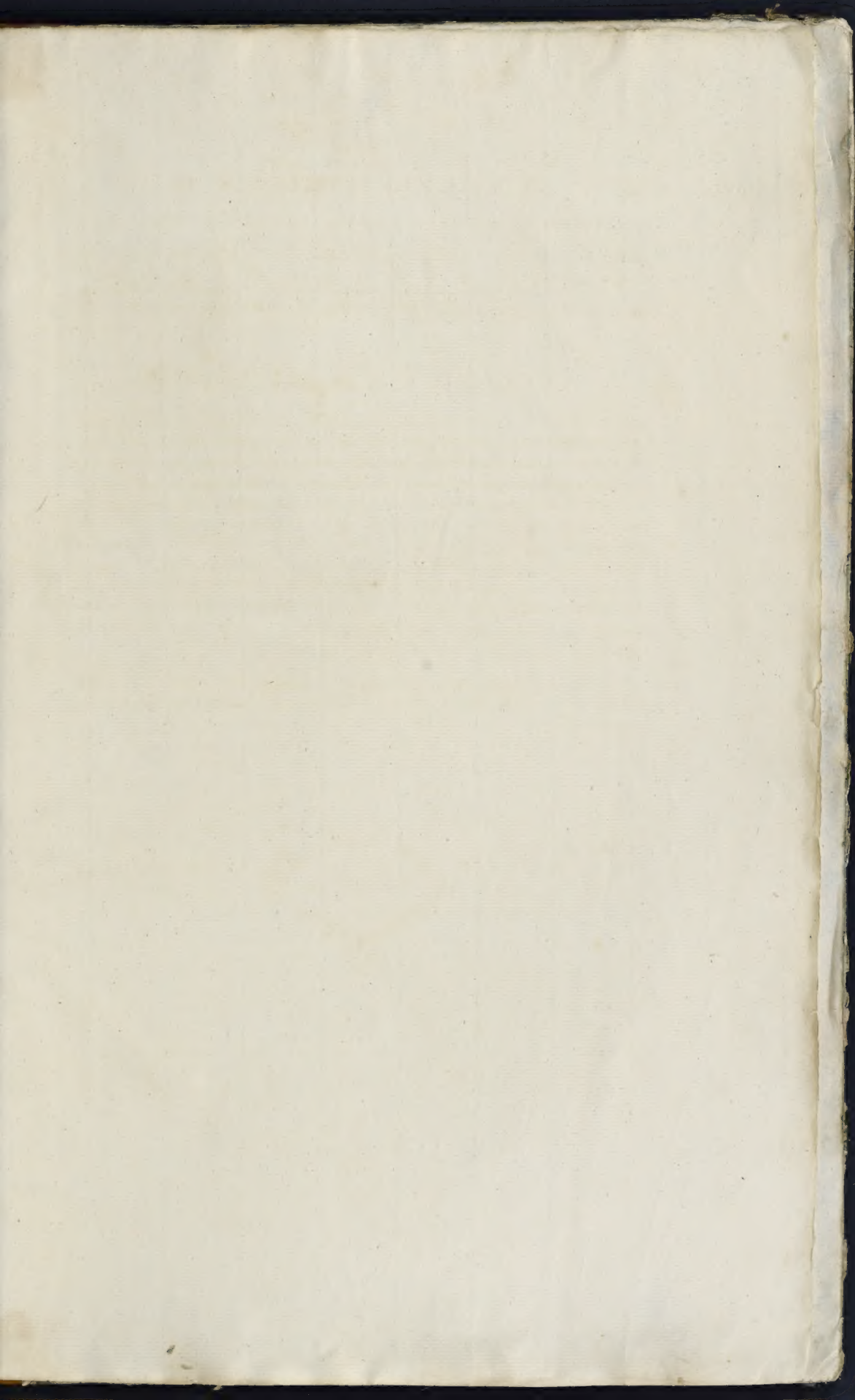


APOLOGY of the AUTHOR.

IN Authors-Races for want of treading firm they often Slip, to publish a Picture, Book, &c. without *Errors*, is a very great Mistake; every Bean has its Black, and all *things* are *imperfect*. Though we look as keen as a *Hawk*, yet they will slide in unawares, nay even with open Eyes; now its the *Author's* fault, but more so the *Compositor*. Sometimes they will even go unobserved through *different Hands*, and lastly how many *Errors* must we not expect if only examined by such a one as I am; I dare say the Reader will not meet with Mistakes or Blunders of Consequence, (such as putting the Cart before the Horse;) and if he conceives or apprehends any in the Latin Language, his Sensibility and good Judgment will pardon and Correct them, as to other faint Blotches or Wrinkles, I expect, from their kindness will not be minded.

"He that is without sin among you, let him first Cast a Stone."—I hope we shall have no Accusers—and so we take our leave:—Go, and Endeavour to Err No MORE.





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